GODS WAITING TO BE GRACIOVS VNTO HIS PEOPLE:

TOGETHER WITH

Englands Encouragements and Cautions to wait on God.

Delivered in certaine Sermons at Milk-street in LONDON, by

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1288

TO THE RIGHT WORSHIPFVLL *Philip Skippon*, Serjeant Major Generall, of the *Militia* for the Citie of *London*, and to the worſhipfull *Rich. Aldworth* Eſq. and Merchant of the ſame Citie, with the reſt of my *much valued* and *dearly beloved* friends, the *Inhabitants* of the Pariſh of Saint *Maudlins Milk-ſtreet*.

HOnoured and worthy friends, theſe Sermons *were* yours *from the* Pulpit, *and now they preſent themſelves* yours *from the* Preſſe; *whither they were* importuned *by many of your ſelves and others, whoſe intereſt hath prevailed againſt mine own inclinations. I preſume you will* own *them* now, *having firſt given them* roome (*I hope*) *in your* hearts, *you will not refuſe them* entertainment *into your* houſes. *They come out I muſt confeſſe* very late, *and the* times *are ſomewhat* altered *ſince I* preacht *them to you. But the* change *of the* times *hath not leſſened the* encouragement *and* comfort *they hold forth to you, and the reſt of the King-*

dome: our hopes ſtill are infinitely above our feares; becauſe our feares are but from dying men, but our hopes are in and from the living God, who is working out his own glorious Ends by the deſperate oppoſitions and reſiſtances of his implacable Enemies: this cals for dutie at our hands; for if God ſupport our hopes againſt all oppoſitions, it is our turn to maintaine duty againſt all temptations; theſe Sermons preſſe this alſo upon you; by the peruſall whereof I deſire your memories may be revived, your Affections edged, your hearts engaged, and your hands ſtrengthned to all the duties God and the times call for; you had need to beſtirre your ſelves, the enemies doe, and there is a curſe iſſued out from the Angel of the Lord againſt all thoſe
Judg.5.23. that go not forth to the help of the Lord againſt the mightie; it is not enough not to help the mightie againſt the Lord; Neuters are enemies in Chriſts
Matth.12.30. Catalogue; He that is not with me, is againſt me; and I would not have your Names there for a thouſand worlds. Expect not a ſecond ſervice before you do any thing; he that will doe nothing now, will doe nothing then; or if he would, perhaps God then will have none of his help. The Lord loves a cheerefull giver; Speed will double your contributions, and make not the Kingdome only, but God your debtour; who would not be ambitious to be firſt to lay hold on ſuch an advantage? that man conſults ſhame and ruine to himſelfe and family, who having ſilver, gold, plate, &c. lying by him ſhall hazard King and Kingdome, Religion and Lawes, and a Parliament that ſweats and conflicts for the preſervation of all, rather than he will ſee his cupboard unfurniſh't, a bag or two lie emptie, or an

abate-

abatement *in his* accompts: *and if all should miscarry (which God forbid) in the midst of publike combustion, there is a* Rust *that will be Gods* Witnesse *and* Executioner *too, when Conscience shall cry, I have seen a Kingdome perish to* spare *that which* given *or* lent *might have* saved me *and the* Kingdome: *but* kept, *can serve for no other use now but* to burne my flesh as it were fire. *Jam.5.1.2.3.*

But I am perswaded better things of you, and things that accompany Salvation (*your own and the Kingdomes*) though I thus speake.

Your enlarged bowels of Compassion *towards many of the Servants of Jesus Christ, both Ministers, and others, especially to your* poore, naked, hungry brethren in Ireland, *expresst in such a* liberall contribution *to their necessities, is gone forth into many places of the Kingdome, and hath* provoked *others to* emulation *and hath* abounded also by many thanksgivings unto God, *and I cannot beleeve that you whose bowels would not suffer you to see* a few *of your poore* brethren *perish for want of succour, can find in your heart to see your* Mother *the* Church *and* Common-wealth *in danger of* miscarrying, *and not even* emptie *your* purses *and* your selves *for a* timely prevention *of so unconceivable an* evill. *I know your* hand *hath not been* out *of any* designe *for* publike good; *and it is already I presume* engaged *in* this service (as you are taught of God to doe it) *but with the Apostles*, I beseech you brethren that you abound more and more: *If your* Peace, Honour, Gaines *were not bound up* in this service, *I would have held my peace, but your* love to me, *and* Entertainment of my Ministery *commands me to* studie *your* *2 Cor.9.12.* *1 Thes.1.9.10.*

Phil.4.17. advantage, *and to* desire fruit that may abound to your account: *God that hath given many of you* Estates, hath *not*, will *not deny you* hearts. *You are deare unto me, and therefore I desire you may be not only* good, *but* Exemplary *in Goodnesse: not only* blessed, *but a* blessing *in the midst of the* Citie *and* Kingdome: *which that you may be, shall be the* enlarged *prayer of him that is*

Yours to love and serve you
in all Gospel offices,

THO. CASE.

To the Reader.

Reader,

HEre be *Comforts* and *Cautions* for thee, the one to *keep* thee from *ſinking*, the other to *keepe* thee from *ſleeping*; *comforts* that thou mayeſt not *deſpaire* of thine and *Englands welfare*, *Cautions* that thou thy ſelf mayeſt *not deſtroy it*; *Comforts* to keep thee *cheerfull* under *dangers*, *Cautions* to keep thee from being *wanton* under *hopes*; I would have thee *ſtudie both, without preferring one before another.* If thou *wouldſt have* England *ſaved, help* to *ſave* it, elſe thou deceiveſt thy ſelfe and betrayeſt the Kingdome. If *Englands fears* were greater, *thy Reformation* may ſave it; it was once ſaid, *Find me a man and I will pardon*, if thou mighteſt be *that one* or one of that *many*, what an *honour?* if our *Hopes* were greater thy *ſin* and *ſecurity* may *undo* it; *one ſinner deſtroyes much good*, if *thou* ſhouldeſt be *that one*, or *one* of ſuch a *many*, what a miſchief? That's *true hope* that *runs* out into *holineſſe*; that is *peace from* God which *draws* the heart *neerer to* God. The Lord *fill* thee *brim full* with this *hope*, with this *peace.* Our *ſinnes* are the *Enemies ſtrength* which girds them to the battle, and therefore when *Bualam* could not *curſe*, he taught *Balack* a way to *inſnare Iſrael, Make*

Jer. 5.1.

Eccleſ. 9.18.

Revel. 2.14.

God

God their enemie and you will overcome them. Our *Hoſts*
Deut.23.9. are now *going forth* againſt our *enemies*, now *keep thee from every wicked thing.* The *Rebels* are *our enemies*, our *ſinnes* are *Gods enemies*; if thou wouldſt have God *doe execution* upon *thy enemies*, doe thou *execution* upon *his.* Make God on our ſide, and then thou mayeſt ſhake thy head at *Rabſhekah*, *Whom haſt thou reproached and*
Iſai.37.23. *blaſphemed?* &c. I will ſay but this, *It is holineſſe onely that is impregnable, invincible. God* never *deſtroyed* an
Iſai. 26.1.2. *holy* people; Study to be *holy* and thou ſhalt be *happy*, and the *Kingdome* in *thee*, and *thou* in *it.*

Reader, if thou come hither for *curioſitie*, it is not here; if to *jeere* (though I am very ſenſible of my own nothingneſſe) thou ſhalt doe *thy ſelfe* more *wrong* than *me*; If thou readeſt for *ſuch ends* as I deſire to *write*, (the Kingdomes good, and thy ſouls good) though thou ſee my weekneſſe, thou art *welcome*; and the *Lord ſay ſo too:* So prayes

Thine in any office to ſerve
Chriſt in thee,

THOMAS CASE.

It is ordered by the Committee of the Houſe of Commons in *Parliament* concerning Printing, this 27. day of *June*, 1642. that this book be printed.

John White.

READER doe thy ſelfe and the Authour that kindneſſe, as with thy Pen (before thou read) to correct in thine own Copie amongſt many theſe few groſſe eſcapes and miſtakes of the Preſſe.

PAge 50. line 23. read, waters ſhall be *ſure*. p.66.l.11.r. *under* for *in* the *effuſion* &c. p.68.l.1.r. *Of* joy &c. p.89.l.29. blot out *And*. p.90. l.28.r. *what* for *with*. p.109.l.1.r.in ſo much that *when* thoſe &c. p.110. l.6.r.that could *give* ſuch hopes &c.p.112.l.1.r.*with* Hamans &c. l. 2.r. and a better oracle,*can there not be* then &c. l.3.r.hath *Cauſed* &c. l.9.at *what* time.p.119.laſt l.ſave one,r.wrought *out* of the &c.p.120.l.30.adde *the* influence &c.p.121.l.28.put *I* fear.l.29.*a* poore.p.122.l.10. *in* Scripture &c. p.138.l.24.r. people, *and* his own *ſeeming*. p.139.l.22.r. *probable* for powerfull.l.28.put *Charter* for Character.p.159.marg.r. Envy. &c.

With other faults thou ſhalt find, whether in words, letters or ſtops, either mend them or bear with them, theſe are the miſtakes that in a ſudden ſurvey I have diſcovered. *L.F.*

GODS WAITING TO BE GRACIOUS UNTO HIS PEOPLE.

ISAIAH 30. 18.

And therefore will the Lord wait that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgement. Blessed are all they that wait for him.

THis illative Particle *Therefore* must looke either *backward* or *forward*. If we shall follow it *backward*, we shall finde nothing but *sinne* and *wrath*: *Sinne*, the summe whereof ye have *verses* 9.10.11. a *double* sin; they will neither be *good themselves*, nor suffer *others* to be *good*.

This is a rebellious people, lying children, children that will not heare the Law of the Lord. There they refuse and resolve not to be *good themselves.* ver. 9.

They say to the Seers, See not: and to the Prophets, Prophecy not unto us right things: speake unto us smooth things, prophecy deceits. Get ye out of the way: turne aside out of the path: cause the holy One of Israel to cease from before us. And so they doe not only *refuse* to walk in the light, but *extinguish* it: as they will not be good themselves, so *neither* will they *suffer others* to be good: Not only *rebelling* against the *meanes* of *Grace*, but by all meanes *suppressing* them. There you have their *Sin.*

The *wrath* also threatned lies scattered from the beginning of the Chapter to the very Text, but it is epitomiz'd, *ver.* 13. 14. and the first Character of this *wrath* is, that it is *Irresistible*, ver. 13. *This iniquitie shall be to you as a breach ready to fall, swelling out in an high wall, whose breaking commeth suddenly at an instant.* i.e. one might as well stand before a *wall*, an *high wall*, where no breach was *suspected*, and is even now *falling*, as be able to stand before this judgement threatned; where all the advantages of making resistance are taken away.

And as it is *irresistible*, so it is *irrecoverable*, as it could not be *prevented*, so neither shall it be *repaired.* For *he shall breake it as the breaking of the potters vessell, that is broken in pieces, he shall not spare; so that there shall not be found in the bursting of it, a sheard to take fire from the hearth, or to take water withall out of the pit.* If a *woodden* vessell were broken it might be mended againe, (though perhaps not to be so serviceable as before;) but an *earthen* vessell not so easily, although

though it were broken but into two pieces; how much leſſe if into more? and yet if but into three or foure pieces, ſuppoſe it could not be made into one intire veſſell againe, yet ſome uſe might be made of the ſeverall pieces, either to lathe water withall out of the pit, or to carry a coale or two to make fire with on the hearth; but not ſo here: This veſſell muſt be broken into ſuch ſmall ſhivers that there ſhall not be a peice fit to carry a coale of fire, or a few drops of water: ſo that it ſhould remaine not only *irreparable*, but altogether *unſerviceable*; ſuch was the *wrath* threatned againſt this people.

And this *ſin* of the people *againſt God*; and this *wrath* of God againſt this people is all the bottome we can find whereon to ſet this *Therefore* in the Text, if we look *backward*. *Therefore* will the Lord wait to be gracious, &c. *ſin* and *wrath*! a ſtrange *Therefore* of mercy.

If we look *forward*, we ſhall finde ſome firmer footing for a *Therefore* of this nature. *Therefore will the Lord wait that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you.*

Here is a double Ground or Foundation:

The Lord will wait that he may be gracious to you: There's the *Ground*. And

He will be exalted, that he may have mercy upon you; or, He will have mercy upon you, that he *may be exalted*; there's the *End*. God *will* doe it, *becauſe* he *will* doe it: and, God will doe it, that he *may be exalted*: his *Will* the *Ground*, and his *Glory* the *End*.

So that the Doctrine which the dependance or inference of the Text affords from this word *Therefore* is this:

Doctr. 1. *The* Therefores *of mercy are not in the Creature, but in God himselfe.* Or,

Gods will and Gods glory are the proper Therefores or Causes of mercy.

That the moving } Cause.
This the finall }

But this I shall passe over at this time:

The thing that I intend to pitch upon lies in the body of the Text: as it holds out a word of Comfort and encouragement to the people of God in sad and troublesome times: For upon this sad prediction of *irresistible* and *irreparable* judgement, in the former part of the Chapter, it might be objected (and that
Psal. 77. 7. 8. 9. even by Gods owne people.) And *will the Lord cast off for ever? and will he be favourable no more? Is his mercie clean gone for ever? doth his Promise* (his Promise to *Abraham, Isaac,* and *Jacob*) *faile for evermore? Hath God forgotten to be gracious?* will *he in anger shut up his tender mercies? Selah.*

For whose succour and satisfaction the Prophet replies (as it were) no; the Lord hath not forgot his Covenant, neither will he cast off his people: but though he hath resolv'd to chastise them for their great and bitter provocations, yet he knowes both *how* and *when* to *deliver* them that are his: and deliver them he *will*. Only you must give him leave to take his owne time; and it shall be the best time. He is a God of *judgement*. i. e. a *just* God, and a *wise* God, and therefore he will doe it, when it shall be most seasonable; he will *wait* the fittest opportunity, and therefore in the *interim* it will be both your duty and your wisdome to *wait* his leasure.

The Lord will wait that he may be gracious unto you,

and

and he will be exalted, that he may have mercy upon you: for the Lord is a God of judgement. Bleſſed are all they that wait for him.

The words thus opened afford theſe

4. Obſervations.

1. *God waits to be gracious to his people.* 4. Obſervations.
2. *God is a God of judgement.*
3. That; *becauſe God is a God of judgement, Gods people ſhould wait for him.*
4. *There is nothing loſt by waiting on God:* Or, *To wait on God is a bleſſed thing.*

Bleſſed are all they that wait for him.

But becauſe I ſtudie brevitie, I will ſingle out the ſcope and drift of the holy Ghoſt for my maine Doctrine, and make all the reſt in their ſeverall places to ſerve that. The firſt therefore of theſe Obſervations ſhall be my maine Doctrine, and ſubject of diſcourſe, *ſcil.*

[a] *God waits to be gracious to his people.* a Doctrine.

The ſecond will ſerve for a *Ground* or *Reaſon*, ſcil. becauſe [b] God is a God of *judgement*, therefore he waits to take the fitteſt time to be gracious to his people. b Reaſon.

The third Obſervation will reſolve into the grand Vſe we are to make of this Doctrine, *ſcil.* [c] if God wait to be gracious to his people, his people ſhould learne to wait upon him. c Uſe.

The fourth and laſt Obſervation will contribute its influence by way of Motive, *ſcil.* [d] It is a bleſſed thing to wait on God. The maine Doctrine then is, d Motive.

God waits to be gracious to his people. 1. Doct. the ſubject of this diſcourſe.

For the managing whereof we will propound and ſatisfie only theſe two *Queres*.

Quæres { 1. 2.

1. In what *ſenſe* God may be ſaid to wait?

2. In what reſpect, or on what conſideration God doth [ſo] wait to be gracious to his people.

Anſw.

To the firſt Quære briefly: *Waiting* you muſt know, is *improperly* attributed unto God; for ſimply and in proper ſenſe *waiting* implies three things.

1. *Succeſſion of time.*

Waiting properly taken implyes three things.

2. *Preſent diſability* for the accompliſhment of ones purpoſes.

3. *Expectation of future,* and better opportunity, as we ſee in *Eſau, The dayes of mourning for my father are at hand, then will I ſlay my Brother Jacob. Dayes of mourning,* there is ſucceſſion of time; *then will I ſlay my Brother,* now I *would,* but now I *cannot,* here is preſent diſability: *they are at hand,* there is an expectation of future opportunity.

Gen. 27.41.

Now none of theſe doe properly befall God, for

Pſal. 60.2. and 102. 27. *Heb.* 13.8.

1. In God there is no ſucceſſion of time; in God there is no yeſterday nor to morrow: he being but one *point* and *act* of eternity in a moſt inconceiveable and ineffable manner.

2. In God there is no deficiency of power and ability to accompliſh his deſignes more at one time than another; and therefore

3. There can be no need why God ſhould expect a future or better opportunity, to *morrow* then to *day,* *hereafter* then *now* in regard of himſelf, for the bringing about of his purpoſes.

Waiting improperly attributed to God.

It is therefore improperly and in a borrowed ſence ſpoken of, and attributed to God *per* ἀνθρωποπάθειαν, for

1. God being now ſpeaking to man, he ſpeaks after the manner of men; God *doth* like himſelfe, but *ſpeaks* like man, for the infirmity of our fleſh.

God

2. God being to deal with man, he is fain to ſuite the diſpenſations of his power and providence according to mans capacitie. *He* truly is alwayes *fit* and *able* to *ſhew* mercy, but his people are not alwayes fit for and capable of mercy.

The meaning therefore of the expreſſion is, that God will put forth his power and goodneſſe for the deliverance and enlargement of his people, when in regard of all circumſtances it ſhall be moſt ſweet and ſeaſonable for them; which makes way for the

The meaning of the expreſſion *God waits.*

Second *Quare*, what thoſe reſpects and conſiderations are for which God doth [thus] wait to be gracious to his people.

2. *Quare.*

To which we anſwer, God doth wait to be gracious to his people in a threefold reſpect or conſideration.

Anſw.

viz. in reſpect of his { Enemies. People. Name.

Firſt in regard of the *Enemie.*

For theſe kind of mercies here mentioned and promiſed, are reſcues and deliverances from the oppreſſion and tyranny of their potent and cruell enemies, *viz.* from the Babylonian bondage and ſlavery, &c.

The firſt conſideration in reſpect whereof God waites. The Enemies.

Now even in regard of the Enemies and oppreſſours of his people, God many times waits, *i. e.* ſuſpends and adjourns their enlargment and deliverance; and that is, till the enemies have *fild up* the meaſure of *their iniquitie* to the full, as we ſee in the caſe of the Iſraelites in Egypt. God had given them the land of the Amorites, by promiſe 400. yeares before he brought them into poſſeſſion, what was the reaſon he *waited* ſo long, before he *made good* the promiſe he *made* to *Abraham*? God reſolves *Abraham*

ham concerning this matter, *In the fourth generation*
Gen. 15. 16. *they, (viz.* the ſeed of *Abraham*) *ſhall come hither a-gaine,* not before; why? *for the ſinnes of the Amorites are not yet full.* The Amorites ſins were not yet full, and therefore the children of Iſrael may not yet take poſſeſſion of their land; God muſt *wait* to doe it. No, nor (it ſeems) were the ſins of the Egyptians full; for even after the Iſraelites deliverance was ſet on foot, and they expected now a ſpeedy and finall accompliſhment of Gods promiſe by the hands of *Moſes* and *Aaron*, the work met with ſo many and almoſt deſperate ſet-backs, that they ſeemed to themſelves to be further off from deliverance than ever before, in ſo much that the people fell foule on *Moſes*
Exod. 5. 21. and *Aaron*, *The Lord look upon you and judge, becauſe you have made our ſavour to be abhorred,* &c. and after this, ten deſperate encounters and oppoſitions did the work meet with; and why ſo? why *Pharaoh's* ſins were not full, no more then the Amorites. *As yet*
Exod. 9. 19. *exalteſt thou thy ſelf? Pharaoh's* pride and obſtinacy and blaſphemie muſt yet riſe higher, *Yea for this very reaſon have I raiſed thee up*, verſe 16.

God will not execute full judgement on a people or perſon till they have committed full ſin, and then he will doe it once for all, and doe it with a vengeance.
James 1. 15. *Luſt when it hath conceived brings forth ſinne, and ſinne when it is finiſhed bringeth forth death.* A Metaphor taken from a woman, who after ſhe hath conceived, hath forty weeks to breed, and ripen her conception, and then ſhe falls in travell, and her pains overtake her: So the ſinner, &c. And therefore ſaith our Saviour to the curſed Scribes and Phariſees, *Fill*
Matth. 23. 32. *ye up the meaſure of your Fathers*, make up the *Ephah*

of

of your wickednesse compleat; one would have wondred that Christ did not destroy them presently they were such a generation of Vipers; Lord why dost thou not *command fire to come down from heaven and destroy them as Elias did?* Or *Shall we pull them up Lord?* (as the servant askt concerning the tares;) no saith Christ, *Let them alone, let them grow*, till they come to the height, and then they shall be cut down, and cast into the fire: *When the Ephah is full*, then it shrll be taken up and carried away *in the wings of the wind.*

Luke 9.54.

Matth.13.28.

Zech. 5.9.10,11.

The beleeving Hebrews had a long time groaned under the yokes of their oppression, their wounds did smart, and they had lookt many a long look when God should bow the heavens and come downe to their deliverance, and for want thereof they began to call either *Gods love* to them, or rather *their love* to God into question: When the Apostle bespeakes them thus, *verse* 4. *Ye have not yet resisted unto blood*, as if he had said, doe you begin to faint already; alas the worst is not come, God hath greater trials for you then these; ye have hitherto resisted but unto tears and sighes, I tell you, you must suffer greater matters, you must *resist to bloud. Ye have not yet resisted unto bloud.* The Enemies sinnes are not yet come to the height.

Heb.12. 1.2.

It fares with Christians many times as it did with *Jeremiah*, they are weary of the *footmen*, when *Horsemen* are yet behind, and they complain in a land of peace, when yet *Jordan* is to overflow her banks, they thinke to be delivered from lesser trials, when greater sufferings are behind; the Enemie hath not yet fill'd up his measure.

Jer. 12.1.5.

And therfore it is very remarkable that in all Church-Hiſtories you ſhall find, that *Perſecution* hath alwaies been a fore-runner of *Deliverance*; as the Iſraelites *enlargement* out of the Egyptian ſlavery *began* in the *doubling of their burdens* and *bondage*, and the *neerer* the *Deliverance* the *hotter* alwaies hath bin the *fire* of Perſecution; the Reaſon whereof I conceive to be, partly becauſe at ſuch times God hath uſually ſtirred up the Spirits of ſome of his faithfull *Witneſſes* to *diſcover* and *proteſt* againſt the horrible impieties & villanies of the Tyrants and oppreſſors of his people; to the end that all that ſee their approching deſtruction may juſtifie God in the execution of his righteous judgements. So God ſtirred up the Spirit of *Luther* and others to proteſt againſt the pride, luſt and oppreſſion of the Pope and papall Hierarchy, whereby the rage and indignation of that Antichriſtian generation was then (as before and ſince in divers ages and places of the Chriſtian world) kindled into flames of fiery perſecution upon the Saints of God.

Partly becauſe, as I ſaid, they muſt fill up the meaſure of their iniquities; their pride and covetouſneſſe, and laſciviouſneſſe, and violence, and crueltie muſt riſe to the height, before God will deliver his people from their tyranny and oppreſſion; and ſo like their father the divell they rage moſt when they are *neereſt to be caſt out*. And this is the firſt conſideration in reſpect whereof God waits to be gratious unto his people.

Revel. 12. 12.

2. Conſiderations. His people.

Secondly, God waites in *reſpect of his people*: whether by his *people* we underſtand the *mixt multitude*; that fill up the roome of a viſible Church, or whether we meane ſome *choice ſeparated ones*, who

are

are to him as *a peculiar treasure:* on both these God waites many times in the dispensation of his power and goodnesse in delivering his people.

On the mixt multitude, God waits

1. For the *Conversion of some*; their repentance and Reformation must usher in deliverance and enlargement.

1. The mixt multitude, *viz.*

I will goe, and returne to my place, till they acknowledge their offences, and seeke my face: till they *acknowledge their sins,* there's their *Repentance*; and *seeke my face,* there's their *Reformation*; for both these God would wait; *I will returne to my place,* there he would expect their Conversion; and when they should repent and turn, he would arise and have mercy upon them.

*Hos.*5.15.
1. The Conversion of some.

Secondly, in case Gods expectation be disappointed herein, God sometimes doth suspend the deliverance of his people till *reparations* as it were be made to his *abused* and *despised justice* in some *set time* of judgement, wherein such a people shall beare the punishment of their iniquitie, See the *threatning,* Levit. 26.38.39.41.42. And the Execution of it, *Jer.*29.10. *Thus saith the Lord, after seventie yeeres be accomplished at Babylon, I will visit you, and performe my good word toward you.*

2. The punishment of others.

God had *warn'd* and God had *wooed* them to Repentance and Reformation by his Servants the Prophets rising up early and sending them, but all would not doe, *They mocked the messengers of God, and despised his words, and misused his Prophets, untill the wrath of the Lord arose against his people, till there was no remedie. Then he brought upon them the King of the Chaldeans, &c.* and resolv'd they should doe

2 *Chron.*36.16.

17.

pennance to divine Justice threescore and ten yeeres, under his iron yoke; and till that time were expired though *Moses* and *Samuel* stood before him, (*scil.* as Intercessours) *his minde could not be toward them, Jer.* 15.1. *Cast them out of my sight, and let them goe forth.* Away with them to the House of Correction, into Captivity they shall, and there they shall be chastised for their rebellion seventie yeers. And till those yeeres were expired not onely *Moses* and *Samuel*, but *mercy* her selfe (it seems) could not prevaile for their return; Mercy must *wait to be gracious* all that while, and then behold she takes her turne, and sends out her messengers of Peace before her, with the Olive branches of good tidings in their mouths. *Comfort ye, comfort ye my people, saith your God. Speake ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished; that her iniquitie is pardoned: that she hath received double of the Lords hand for all her sins.* As if God had said, my Justice now is pacified towards this people; she hath satisfied her selfe to the full, yea she hath been too severe, Jerusalem hath received *double* for all her sinnes: it is the Language of Gods Compassions rolled together, and kindled into repentings, as if he had given her two blowes for one sinne, beaten her more then her sins deserved; Jerusalem her selfe would not say so; no saith she, *Our God hath punisht us lesse then our iniquities deserve, Ezra* 9.13. Observe by the way contrarie expressions in Gods mouth, and Jerusalems, *too much* saith God, *too little* saith Jerusalem; and yet how sweetly and beautifully doth this kinde of contradiction become both? How well doth it become the humbled broken heart of Jerusalem to confesse, Lord thou

Isai. 40.1,2.

Ezra 9.13.

thou haſt puniſht *leſſe* then our iniquities deſerve, if our Captivitie had beene ſevenſcore, yea ſeven hundred in ſtead of ſeventie yeeres it had not been too much? And how well doth it become the gracious tender heart of God (as their Father) to ſay, Nay but my childe I have beaten thee too much: if thy Captivitie had been but 35. yeeres it had been enough, *I have given thee double.* Who can refraine weeping to ſee God and Jeruſalem (like the Father and his Prodigall) weeping; God weeping on Jeruſalems necke teares of Compaſſion, and Jeruſalem weeping at Gods feet teares of Contrition! oh beautifull Contention! Thrice happie wert thou O England if this might be all the Controverſie between thy God and thee. *Luke 15.*

But (to return,) Now ſaith mercie my turn is come, and I ſhall be exalted; and as Juſtice hath doubled Jeruſalems blowes and corrections, ſo I will double and treble her conſolations; go ye and doe ſo; *Comfort ye, comfort ye, ſpeake comfortably to her,* Give her double and treble, and multiplied mercies. This is another branch of this Conſideration, why God waits to be gracious.

Secondly, As in regard of the *mixt multitude* God waits; ſo alſo in reſpect of his owne *peculiar people:* as for a full meaſure of the enemies ſins, ſo for a full meaſure of his peoples prayers and teares. 2. God waits on his own peculiar ones. For 1. The fulneſſe of their ſorrow.

God loves to heare their prayers, and ſee their teares, *Oh my Dove! that dwellest in the clefts of the Rocke, let me heare thy voice, for it is ſweet. Let teares runne downe like a river, day and night: Ye that make mention of the Lord, keep not ſilence, give him no reſt.* *Cant. 2. 14.* *Lam. 2. 18.* *Iſai. 62. 6. 7.*

God ſuſpends deliverance many times, that he may

draw out prayers and teares from his people which are like *musick* in his *eares*, and *pearls* in his *eyes*. And then when it is *full tide* with Gods peoples sorrows, then it is *full time* with Gods mercies and compassions. *Thou wilt arise and have mercy upon Sion, for the time to favour her, yea the set time is come.* Thou *shalt* or thou *wilt*! what is the ground of this confidence? it followes: *For thy servants take pleasure in her stones, and favour the dust thereof.* He knew by the strength of their pains and throws, mercy and deliverance were now come to the very point of birth, & was assured there would be strength to bring forth.

Psal. 102.

2. The exercise of their Graces, &c.

Many more particulars might be added to this account; *scil.* the blasting of their corruptions, the improvement, exercise and brightning of their graces, the holding them forth to the world, as wicked mens shame, Satans confutation, the world's wonder, Religions justification, Angels delight, and Gods glory. But I cannot dwell upon these things. I must hast to the third consideration.

3. Reason or Consideration why God waits The glory of his own Name

A third consideration why God *waits* to be gracious is in *relation* to his *owne Name*; that he may consult and work for the honour of his Name, and this also is in reference to his people. For truly there is so much Idolatry even in their hearts, that if God deliver *by means* they are ready to ascribe deliverance *to means*, In regard whereof God is fain to suspend their rescues and salvations till the tide of second causes runne so low, that there is hardly a drop to be seen in the channel that is able to bear up their hopes and expectations, that so there may be nothing to share with God in the glory of their deliverances. Thus he would not fully and finally rescue his Israel

from

from the oppreſſion and oppoſition of *Pharaoh* and his Egyptians, till their incloſure between the *red Sea before them*, & the *Armies of the Egyptians* like *another red Sea behind* them, and an *unpaſſable* wilderneſſe on either ſide, made them to ſee their deliverance impoſſible in the view of ſecond cauſes; while there was no way of eſcape left open to them, unleſſe they could have gone upward to heaven; and becauſe they could not *goe up* to heaven, *heaven came downe* to them and ſaved them; and the end why God ſuſpended their deliverance, till they were brought to this deſperate ſtrait and exigence, the Prophet *Iſaiah* tells us, was that *God might make himſelfe an everlaſting Name*, ver. 12. *a glorious Name*, ver. 14. *Iſaiah 63.*

And therefore would not God ſave his people in Babylon from the bloudy deſigne of *Haman*, till the *letters* were *ſealed* with the *Kings ſeale*, the *Poſts* diſpatched away with their Commiſſions into all his Kingdomes, and nothing now wanting but the day wherein the cruell Babylonians might make themſelves drunk with healths of Hebrew blood; all now at a deſperate loſſe, that ſo the *wiſedome*, and *power*, and *goodneſſe* and *faithfulneſſe* of God might ſhine forth moſt gloriouſly in that miraculous ſalvation.

When *Gideon* was to encounter the Midianites, God told him, *The people that are with thee are too many for me to give the Midianites into their hand*. Too many? how ſo? for alas they were at moſt but thirty thouſand, when the Midianites were as the ſand of the ſea for multitude, *ver.* 12. well, twenty thouſand are ſent home again for *milk-ſops*, ver. 3. and but ten thouſand remains, an inconſiderable company compared with the Midianites, and yet *too many*, verſ. 4. *Judges 7. 2.*

well

well (ſhort work to make) they muſt be all ſent back to three hundred, of whom one might have ſaid, as *Andrew* of the five loaves and two fiſhes, *What are they among ſo many?* And why muſt theſe doe the deed? God himſelf gives *Gideon* this account of it, *verſ. 2. Leſt Iſrael vaunt themſelves againſt me, and ſay mine owne hand hath ſaved me. Leſt Ifrael vaunt!* Oh wonder of pride and Idolatry! what will *Iſrael* doe ſo vilely? yes (Brethren) it is not *Pharaoh* onely that was ignorant of God but *Iſrael* too; There was ſo much pride and ignorance and Idolatry even in Gods owne Iſrael, that if God ſave them *by themſelves*, they will attribute deliverance *to themſelves*; *Mine owne hand dath ſaved mee.* To informe which ignorance, and to correct which pride, and to prevent which Idolatry in the hearts of his owne people God *waits* till there is not a ſecond cauſe to be ſeene to come into their ſuccour, that there being none other to whom it is poſſible to attribute deliverance, he alone may carry away the repute and glory of it; and ſo God often gives the account, *I will doe thus and thus. And you ſhall know that I am the Lord which bringeth you out of Egypt:* not only *Pharaoh ſhall know*, but *you ſhall know* that I am the Lord.

Exod. 6.7. &c. Deut. 32.36. 27.38.39.

And thus I have diſpatcht the two Quæres for the opening of this truth, *ſcil.* In what ſence God may be ſaid to wait; and ſecondly, On what conſiderations or reſpects God waits to be gracious to his people.

I come now to the Grounds, or Reaſons of this truth, expreſt in the Text.

Grounds.

For the Lord is a God of judgement, *i. e.* a { Juſt God. / Wiſe God.

First,

First, God is a *juſt God*, and therefore he will wait to deliver his people from their oppreſſours and Tyrants in the fitteſt ſeaſon. *He hath prepared his throne for judgement.* He doth but *wait* till the oppreſſor hath fill'd up his meaſure of iniquitie, and then the juſtice of God will give ſentence, and command execution. *He will make inquiſition for bloud*, ver. 12. He will draw articles of inquiry as ſtrict and as criticall as ever the inquiſition of *Spaine* or *Lambeth*, as he did to *Cain*, *Where is thy Brother? The voice of thy Brothers bloud cryeth to me from the ground.* The Hebrew reads it the voice of thy Brothers *blouds*, every drop of *Abels* bloud had a tongue to cry againſt *Cain*. So will God ſay to the perſecutors of the Chriſtians in the Primitive times, *Where are the Chriſtians your Brethren?* the voice of their blouds cryeth in mine eares; So ſhall it be articled againſt all *Antichriſtian* Tyrants, *Bonner* and the reſt of his *bloud-ſucking* Brethren, *Where are your Brethren the Proteſtants?* where *Cranmer* and *Ridley* and *Latimer*, and the reſt? the voice of their blouds cryeth in mine eares; the voice of their heart bloud, and eare bloud, and eſtate bloud, the bloud of their liberties and Miniſtery, the bloud of their families cryeth in mine eares; and God will avenge this bloud, every drop ſhall coſt the Tyrant dear, *Shall not God avenge his owne Elect?* doe ye doubt it? *I tell you he will avenge them ſpeedily. The zeale of the Lord of Hoſts ſhall perform this*, the juſtice of the Lord of hoſts ſhall performe this. *Since it is a righteous thing with God to recompence tribulation to them that trouble you, and to them that are troubled reſt*, &c. It is a *righteous thing* with God; Gods *Righteouſneſſe* lyes at ſtake, for he hath engaged himſelfe

First, God is a *juſt* God. *Pſal.* 9. 7. 8.

Gen. 4. 9.

Luke 18. 7.

2 *Theſſ.* 1. 6. 7.

ſelfe to his people for as much as this comes to, *The rod of the wicked ſhall not reſt on the back of the Righteous.* Their rod may *be* on the back of the Righteous, but it ſhall not *reſt*; God hath ſaid it, and ſhall not he make it good? A righteous man will be as good as his word, will the righteous God breake, think you? no, *God is not unrighteous to forget your worke and labour of love*, &c.

Pſal. 125. 3.

Heb. 6. 10.

2. God is a *wiſe* God.

Secondly, As he is a *juſt God*, ſo he is a *wiſe God*, and by vertue of that infinite light which dwelleth in his nature, he knows when mercy will be moſt ſeaſonable, when deliverance will be deliverance *indeed*, in all reſpects deliverance.

He is a wiſe God, and therefore he knows when the enemies ſinnes are full, as the husbandman knows when his corn is fully ripe. One that dwells in the Citie, or a Scholar in the Univerſitie perhaps doth not know, they may think it ripe, before it is ripe; but the husbandman knows exactly when it is fit for the ſickle, and to this very Metaphor doth God allude. *Put ye in the ſickle for the harveſt is ripe, the preſſe is full, the fats overflow, for their wickedneſſe is great.* We may thinke their wickedneſſe ripe many times when tis not, God only is wiſe enough to know that; we may gueſſe, but he only can infallibly determine.

Joel 3. 13.

He is *wiſe* and knows alſo when his people have ſmarted enough: as a wiſe Phyſician or Chirurgion knows when his Patient hath bled enough, and will not let him looſe a drop of good bloud, he takes away none but that which is better out then in. He that preſcribed a number of ſtripes to the Judges, *Deut.* 25. 3. will not exceed himſelfe, *In meaſure when it ſhooteth forth wilt thou debate with it.*

Iſai. 27. 8.

And

And ſo alſo he is *wiſe*, he knows when his people have wept enough, and mourned enough. God hath a *bag* for wicked mens ſinnes, *Mine iniquity is ſealed up in a bag*, ſaith *Job*, &c. And he hath a *bottle* for his peoples tears, *Thou putteſt my tears into thy bottle*, ſaith *David*; and God hath the bag and the bottle with him in heaven, and knows when they be full. *Job* 14.17. *Pſal.* 56.8.

And ſo (laſtly) God is wiſe, and therefore he knows when the ſecond cauſes are low enough, when the ſtraits and exigences of his people are deſperrte enough to raiſe a Name and a praiſe to himſelfe in their deliverance and ſalvation. One would have thought thirty thouſand had been no conſiderable ſtrength to encounter with an Army of ſuch vaſtneſſe and multitude as was the Hoaſt of the Midianites (in the place before quoted) but when twenty thouſand were diſmiſt, who would have thought there had been any room left for Iſrael to have arrogated any praiſe or glory to themſelves, yet he in whoſe *eyes all things are naked and open*, cut up thr ugh the back-bone, his wiſdome ſaw their pride would have made a calfe of their owne ſtrength, and have danct before it when they had done, had there been but the leaſt ſhadow of a victory got by their owne ſword; and therefore it muſt be done by three hundred, happily not one for a thouſand in the camp of the Midianites. One would have thought God had done enough in the ten plagues of Egypt, to have got himſelfe the praiſe of Iſraels comming forth under the conduct of *Moſes* and *Aaron*; but he was a *God of judgement*, a *wiſe God*, and ſaw they were not brought low enough yet to exalt him; and therefore choſe the red Sea for a bridge, and the wilderneſſe *Heb.* 4.13.

for a passage into Canaan, that he might for ever silence the pride and idolatry of their hearts, and make himselfe a glorious everlasting Name.

Isai. 63.12.14.

I have done with the Doctrinall part of this Observation, I come now to the Vse.

Vse.

And before we come to the maine Vse the holy Ghost makes of this truth here in the text, this Doctrine of *Gods waiting* will serve to many gracious purposes.

To discover Gods Patience 1. Towards his enemies.

1. To teach us to admire and adore the infinite patience of God even toward the enemies themselves; who, when his justice and fury might have surprized them before they had done halfe so much mischiefe or spit halfe so much venome and malice, and have kickt them into hel for the first box on the eare which ever they gave any of his beloved children, doth yet suffer them to goe on and take their fill of sin and drinke themselves even drunke with the blood of his people!

This was that which the Prophet *Habakkuk* stood and wondred at, *O Lord* (saith he) *thou art of purer eyes then to behold evill, and canst not look on iniquitie:* i.e. with approbation: *wherefore lookest thou upon them that deale treacherously, and holdest thy tongue, when the wicked devoureth the man that is more righteous then he?* how comes it to passe that while the enemies of thy glory, truth and people, beate and wound, and slay thy people before thy face, thou standest still and holdest thy peace, and dost not so much as say, *Why doe ye so?* for though thy people are bad, thine enemies are worse; though thine Israel is not so good as they should be, yet they be better then Babylonians,

Habb. 1.13.

ans, *more righteous then they*; Lord I know thou doſt not approve and juſtifie their wickedneſſe and cruelty, *for thou art of purer eyes, &c.* but why Lord doſt thou ſuffer it? what parent on earth could have the patience to ſee a ſlave whom he bought with his money ſmite a tenderly beloved Childe on the face before his eyes, and not either teare him in pieces, or turne him preſently out of doores, with the language and jealouſie of *Ahaſuerus*, *What will he force the Queene before my face?* what will hee murder my Childe before my face, Villain thou ſhalt not ſtay one houre in my houſe! This was the Prophets wonder (brethren) and it may be ours: and ſurely were hee not a God in patience as well as a God in power, the enemie ſhould not live to give one of his family a ſecond blow. *Eſth.7.8.*

And ſecondly as admirable is his patience toward his people, the mixed multitude, while hee waites from time to time, and from yeare to yeare for their repentance and reformation, about the time of fortie yeares (it is ſaid of the Iſraelites) * *ſuffered he their manners in the wilderneſſe*, he being *good* bare with their *evill manners* which he could not *approve*; (for ſo the word ſignifies.)

2. Towards his people in generall. *Acts* 13.18.

* τροποφορίζειν dicitur cum melior pejores fert mores, ut bonus maritus cogitur mores uxoris moroſæ ferre. Aret.

Alas, all that time (as afterward) what adulteries and idolatries, what murmuring and infidelitie, what contradiction and blaſphemie did God put up at their hands? the Epitome whereof ye have pathetically expreſt by the Prophet *Ezek.* Chap. 20. 13. 16. 21. *They rebelled againſt me, and would not hearken unto me, they did not caſt away every one the abomination of his eyes, neither did they forſake the Idols of Egypt, then I ſaid I would poure out my furie upon them, to accom-*

pliſh my anger againſt them, &c. but I wrought for my names ſake. They rebelled, I lifted up my hand to deſtroy them, but I wrought for my names ſake, and this foure times repeated over in this Chapter: yea ſo often repeated in their practiſe, till God at length could forbeare no longer, 2 *Chron.* 26. 14. 15. 16. How may we read this Chapter over England for the ſpace of foureſcore yeeres and upward, we have rebelled by Idolatry and Adultery, and Sabbath profanation, by pride and fulneſſe of bread, Hereſie in Doctrine, corruption in Ordinances, ſuperſtition in worſhip, &c. *and he hath lifted up his hand to deſtroy us,* threatned to drown us in a *red ſea of blood* in *Queen Maries* dayes, *but he wrought for his names ſake; lifted up his hand* to deſtroy us by *Water in* 88. and by *Fire* in the *Gunpouder Treaſon,* but he *wrought for his names ſake,* he hath *lifted up his hand* of late, and threatned as it were to deſtroy us by the *tyranny of the Prelacie,* and the *frequent treacheries of the popiſh partie,* as the *Lord liveth there was but a ſtep between us and death;* but ſtill he hath wrought for his *names ſake,* ſo that wee may Chriſten our deliverances with an *Eben-ezer, Hitherto hath the Lord helped us.*

1 *Sam.* 20. 3.

Oh beloved Chriſtians, all theſe yeares what pride and contempt, what oaths and blaſphemie, what temptations and bitter provocations hath God put up at the hand of a ſinfull and fooliſh generation? and is not *England* yet deſtroyed? is ſhe not conſumed with *Sodomes fire* that hath boyled in *Sodomes luſt?* hath ſhe *acted Iſraels ſins,* and hath ſhe not yet *ſuffered* Iſraels plagues? Oh wonder of patience!

Thirdly, conſider it thou alſo that heareſt in particular theſe words or readeſt theſe lines, conſider how

how God hath followed thee from Sabbath to Sabbath, from Sermon to Sermon, from Ordinance to Ordinance; yea, it may be, from Tavern to Tavern, from Alehouſe to Alehouſe, from one ſin to another, and from one place and company of ſinning to another; thou haſt been drunk it may be more times then thou canſt reckon, told more lies then thou canſt number, multiplyed acts of uncleanneſſe above poſſibility of account, out-ſworn the number of thy haires, curſt or denied God in thy heart; quencht the Spirit, crucified the Son of God afreſh by thy unworthy receiving the Lords Supper, there ſhed his bloud, and then trampled it under thy feet in a vile and wretched converſation; out-ſinn'd the number of the ſtarres, the ſands of the ſea, and art thou yet out of hell? how often haſt thou ſtradled over the mouth of the bottomleſſe pit, and art thou not yet falne into that boyling Cauldron, that fiery flaming unquenchable furnace. Oh ſtand and wonder at the *Patience* of God; admire, feare; bow thy head and worſhip, and ſay, *Who is a God like thee, pardoning ſin and paſſing by iniquities?*

Conſider what *Saul* ſaid to *David*, *If a man finde his enemie, will he let him goe well away?* but God hath found thee, he hath had thee at a thouſand advantages, thy feet have been in the ſtocks, he hath had thee under his knees in ſuch a ſickneſſe and ſuch a danger, and hath he not yet bound thee hand and foot and throwne thee into Hell? Oh mirrour of long ſufferance and patience! Studie to know what is meanes, and follow the ductare of it, or elſe thou art undone for ever. 1 Sam. 24. 19. *Job* 13. 27. *Rom.* 2. 4.

Well, wonder at it, I ſay, but that thou maiſt not 2. *Vſe.*

wonder

wonder and periſh, take heed *England*, take heed man woman, or who ever thou art, take heed thou doe not over burden the patience of God, by new delaies of repentance and reformation, for I heare God complaining, *Behold, I am preſſed under you, as a cart is preſſed that is full of ſheaves. Behold!* ah, how can we behold it without feare and aſtoniſhment? that hee who by a word of his mouth beares up Heaven and Earth, ſhould complaine of the burthen of our ſins as unſupportable, preſſed as a cart that is full of ſheaves, that cracks, and is even ready to burſt under its preſſure; by reaſon whereof you may heare him threatning as well as complaining, *Ah I will eaſe me of mine enemies, and be avenged of mine adverſaries.* Take heed I ſay what you doe, for if the Axletree of his Patience burſt, the burden will fall upon you, *an heavie burden: Behold, the Name of the Lord commeth from farre, burning with his anger, and the burden thereof is heavie,* a burden ſo heavie that you would be glad to change it for hils and mountaines; for ſo I heare ſome crying out, *Mountaines, Fall on us, and Rocks cover us, and hide us from the face of him that ſits on the throne,* &c. at beſt expect that if ye put God to his How longs, now; God put you to your how longs, hereafter; if ye put God to complaine ſtill, *How long* refuſe ye to keep my commandements, and my lawes? *How long* will this people provoke me? *How long* will it be ere they beleeve me, for all the ſignes which I have ſhewed among them? *How long* ſhall I beare with this evill generation that murmur againſt me? &c. *How long* will you turne my glory into ſhame, *how long* will ye love vanitie? *How long* ye ſimple ones will ye love ſimplicitie?

Amos 2.3.

Iſai.1.24.

Iſai.30.27.

Revel.6.17.

Exod. 16. 28.

Numb.14.11.

Verſ.27.

Pſal.4.2.

Prov.1.22.

How

How long ſhall thy vaine thoughts lodge within thee? *How long* ſhall this be in the heart of the Prophets that propheſie lies? *How long* wilt thou goe about, O backſliding daughter? *How long* will it be ere they attaine to innocencie? *How long* ſhall I ſuffer you? *Jer.*4.14. *Jer.*23.14. *Jer.*31.22. *Hoſ.*8.5. *Matth.*17.17.

If you ſtill, I ſay, put God to complaine thus, look that God will alſo one day *pay you in your own coyne,* & put you to your *how longs*, and then you complaine.

But thou, O Lord, *how long?* *How long* wilt thou forget me, O Lord, for ever? *How long* wilt thou hide thy face from me? *How long* ſhall I take Counſell in my ſoule, having ſorrow in my heart? *How long* ſhall my enemie be exalted over me? O God *how long* ſhall the adverſary reproach, ſhall the enemie blaſpheme thy Name for ever? *How long* Lord wilt thou be angry for ever, ſhall thy jealouſie burn like fire? *How long* Lord wilt thou hide thy ſelfe for ever, ſhall thy wrath burn like fire? Return O Lord, *how long?* Lord *how long* ſhall the wicked? *how long* ſhall the wicked triumph? *how long* ſhall they utter and ſpeake hard things, and all the workers of iniquitie boaſt themſelves? *Pſal.*6.3. *Pſal.*13.1.2. *Pſal.*14.10. *Pſal.*19.5. *Pſal.*89.46. *Pſal.*90.13.

Expect that God put you to complaine with your brethren in *Ireland* and *Germanie*.

How long ſhall I ſee the ſtandard, and heare the ſound of the trumpet? *How long* ſhall the land mourne and the hearbs of the field wither? *How long* O Lord of Hoſts, wilt thou not have mercy on Jeruſalem and on the Cities of Judah? *How long* O Lord, Holy and true, doſt thou not judge and avenge our bloud on them that dwell on the earth? *Jer.*4.21. *Jer.*12.4. *Zech.*1.12. *Revel.*6.10.

Expect it, I say, yea and that in the midst of all these sad complaints that be our condition which the Church bewailes :

Psal.74.9. *There is no more any Prophet, neither is any left among us that knoweth How long?* If you aske how long, there be none to tell you How long; or that which is worst, lest it be such an answer as God makes to the Prophet *Isaiah's How long? Make the*

Isai.6.11. *heart of this people fat, and make their eares heavie, and shut their eyes, lest they see with their eyes, and heare with their eares, and understand with their heart, and convert and be healed:* a sad and fearefull commission! *Then said I, Lord, how long? And he answered, Vntill the cities be wasted without inhabitant, and the land utterly desolate, and the Lord have removed men farre away, and there be a great forsaking in the midst of the Land.* This would be a cutting answer, (worse then silence) take heed this be your answer; *The backslider*

Prov.14.14. *in heart shall be filled with his own waies:* he loves backsliding, and he shall have his belly full of it, he drawes back from God, and God will draw back from him; he puts God to his *How longs?* and God will put him to his *how longs?* If thus you would not have it befall you, accept the Counsell of the Holy Ghost, *To day*

Heb.3.7.8. *if ye will heare his voice, harden not your hearts*; If you would not *wait long for Gods* Salvation, let not *God wait long* for your Repentance and Reformation; call thou upon thy soul as well as on God, not only *Make no long tarrying, O my God,* but make no long tarrying O my Soule; Remember Salvation hangs not upon a *yeare*, but *a day, To day if you will heare, &c.* and that day is but the νῦν, the *Now*, the present moment.

2 Cor.6.2. *Now is the accepted time, Now is the day of Salvation.*

Third-

Thirdly, To Gods own people by peculiar Covenant muſt a word of counſell be directed. *3. Vſe.* To ſtirre God people to godly ſorrow.

Doth God wait for a fulneſſe of ſorrow in you, doe you then haſten deliverance by anſwering Gods expectation, doe you labour to draw water and poure it out before the Lord. More mourners, more ſorrow, more tears, more ſoul affliction: for the Lords ſake, for the Lands ſake: and make haſt, make haſte. *Thus ſaith the Lord of Hoſts, conſider ye, and call for the mourning women, that ye may mourn. Conſider ye,* i.e. gather together all the *humbling conſiderations* both of *ſin* & *wrath*, both *nationall* and *perſonall*. *Call for the mourning women,* i. e. uſe all advantages to worke theſe conſiderations ſo impreſſively upon your hearts, that if it were poſſible *Jeremiahs* wiſh might be fulfilled in you, *Your heads might be waters, and your eyes a fountaine of tears, that you might weep day and night for the ſlaine of the daughter of my people.* *Jer.9.17.* *Verſ.1.*

There want not incentives to this duty, for firſt me thinks I hear the Churches in *Germany*, *Bohemia*, the *Palatinat* with our afflicted ſlaughtered Brethren in *Ireland* cry out to us, *Is it nothing to you all ye that paſſe by?* doth it nothing concerne you? Ye that like the Prieſt and Levite *look on* my wounds and *paſſe on* careleſſe, pittieleſſe, *O behold and ſee whether there be any ſorrow like unto my ſorrow, wherewith the Lord hath afflicted me in the day of his fierce anger.* Pittie me oh my friends, pittie me oh my friends in *England*, pittie me oh my friends in *Scotland*, *for the hand of the Lord is gone out againſt me.* *Motives.* *1. Motive.* The Churches afflictions. *Lam.1.12.*

Secondly, Conſider that what evils are upon Sion, you have had an hand in the procuring of them, that fire which you behold devouring Kingdomes, *2. Motive.* The ſins of Gods people have an hand in the Churches trouble.

and laying waſt Cities and families to the very ground, your ſinnes have either been the coales that have helpt to kindle it, or the faggots which have added to the flame. It is not, (beleeve it) it is not the ſinnes of the prophane Idolatrous multitude, that have made this great combuſtion in Chriſtendome, it is the provocation of his ſonnes and daughters that have cauſed him to hide his face; and therefore let me beſpeake you as the Prophet *Malachi* did the Prieſts of his time (and I pray God with better ſucceſſe) *And now I pray you beſeech God, that he will be gracious unto us, this hath been by your means*, you have had an hand in this great combuſtion: As therefore you have brought the fewell of your ſins to encreaſe the fire of his wrath, ſo caſt on the waters of true Repentance, leſt it break forth and there be none to quench it.

Deut. 32.19.

Mal. 1.9.

3. *Motive.* None ſhall rejoyce with Sion, but thoſe that mourne for her. *Iſai.* 66.10.

Thirdly, Remember that none ſhall *rejoyce with Sion* but thoſe that *mourn with her*. *Rejoyce with Ieruſalem*, and be glad with her all ye that *love her*, and rejoyce for joy with her *all yee that mourne for her*; they and they only ſhall rejoyce in the Churches joy that weepe her teares and mourne her ſorrows, The Prophet *Habakkuk* underſtood this myſtery, and therefore he tells us: *When I heard* (namely, that dreadfull captivity by the Babylonians threatned, *Chap.* 1. from the 6. verſe to the 12.) *my belly trembled, my lips quivered at the voice, rottenneſſe entred into my bones*: A grievous horrour it was that did enervate all his ſinews, and disjoynt all his bones, that one limbe could hardly hang by another, and what was the end of all this? it followes, *And I trembled in my ſelfe that I might reſt in the day of trouble*. Obſerve and conſider it, none ſhall reſt in the day of *trouble*,

Hab. 3.16.

but

but thoſe that are troubled in the day of *reſt*.

Fourthly and laſtly, Look abroad and you ſhall find wicked men making haſt to fill up the meaſure of their ſinnes, and therefore doe you make haſt alſo to fill up the meaſure of your ſorrow; they fill up the *bag* apace, they croud in their ſinnes as faſt as they can into the *bag*, as I ſhall ſhew you hereafter; Oh doe you make haſt to fill up the *bottle* with your tears, if the bag be full and not the bottle, we may thank our ſelves & not our enemies, that our deliverance makes no more haſt. Oh let not God wait at thy doore, it may be thy tears, thy ſorrows will doe it, oh let not ſo glorious a deliverance as is already within view, goe back and miſcarry for want of thy Contributions.

4. *Motive.* Wicked men make haſte to fill up the meaſure of their ſins, therefore &c.

I ſhould proceed to make ſome farther uſe of this doctrine, the breaſts of it are full of conſolation, out of which you may ſuck and be ſatisfied; but becauſe the work is long and my time ſhort, I will therefore haſten to the uſe which the holy Ghoſt makes of it, here in the Text, which is to ſtirre up all the people of God, that ſince God waits to be gracious, &c.

They ſhould therefore learne to wait upon God. *Bleſſed are they that wait on him.*

Wherein there are two things.

1. The *duty* of the Saints, *ſcil. To wait on God.*

2. An *Incentive* to the duty, *viz. Bleſſedneſſe*, it is a *bleſſed thing* to; or they are an *happy* people that *wait* on God. *Bleſſed are all they that wait on him.*

Firſt, for the duty.

It is a duty *David* commends to all the people of God under the preſſures and oppreſſions of wicked men. *Wait on the Lord and keep his way, and he ſhall*

exalt thee to inherit the land. When man would thruſt thee down, and caſt thee out of the land, thou haſt nothing to doe, but to *wait on God,* and let nothing turn thee out of thy rode, God *ſhall exalt thee,* and thou *ſhalt inherit* the land.

Pſal. 37.34. The dutie of waiting on God.

And the Prophet preſcribes thee no phyſick but ſuch as he took himſelfe: he gives thee no counſell, but ſuch as he chargeth upon his own ſoule. *Wait on the Lord,* he beſpeaks himſelf, as you may ſee, *verſe* 13. *I had fainted, unleſſe I had believed.* Well, ſaith he, doe ſo ſtill oh my ſoule, wait on the Lord; *wait I ſay on the Lord; doe* it, *ſee thou doe it.* I charge thee wait on God, and thou ſhalt not loſe thy labour, *He will ſtrengthen thy heart.* Yea, it is a duty that God enjoyns all his people at all times, *Turn thou to thy God, keep mercy and judgement, and wait on thy God continually.* What ever the ſtrait or danger may be, they have nothing to doe but to repent and reforme, and to wait on God.

*Pſal.*27.14.

*Hoſ.*12.6.

Conſiſts of 3. Ingredients.

In the opening and preſſing of this duty, I will briefly ſhew you

1. What it is to wait on God.

2. Some directions to get your heart into a waiting frame.

3. Some encouragements or Motives.

For *the firſt* take notice that there be *three eſpecial ingredients* goe to the making up of this duty, which I will but name, and then preſſe them upon you by way of Exhortation.

1. Ingredient, Faith.

The *firſt ingredient* in waiting on God is, *Faith.*

*Heb.*11.1.

Faith is the ſubſtance of things hoped for, the evidence of things not ſeen. That is, Faith gives the ſoule a ſubſtantiall, firme and clear bottome to ſtand upon while

while it waits upon God, though the things we wait for do not appeare to ſenſe and reaſon; and therefore ſaith *David* in the forequoted place, *I had utterly fainted, unleſſe I had beleeved.* [*I had utterly fainted*] is not the Text; the Hebrew reads onely, *unleſſe I had beleeved*, the other is in the ſenſe. I had fainted, I had ſunk over head and eares in fears and deſpairs, had I not beleeved. *Faith* was the bottome of his waiting on God. *Faith* diſcovered to him on what grounds he might ſtand; as namely, Gods faithfulneſſe, and All-ſufficiency, &c. and therefore he doth ſtill encourage himſelf to hold on this courſe, *wait on God, wait I ſay on the Lord.* He that *beleeveth not*, doth not *wait* but *deſpaire.* And therefore the Schooles define deſpaire to be *Quando animus impoſſibilitate victus, cedit*, when a man taken captive with the apprehenſion of impoſſibility gives over waiting and working, as he did, *This evill is of the Lord, why ſhould I wait on the Lord any longer?* As *Tertullian* obſerves of ſinne, that it is the yeelding up of the ſoule when it is impatient of reſiſting any longer: So may I ſay of deſpaire, it is the yeelding up of the ſoul when it is impatient of waiting any longer.

Pſal. 27.13.

Aquin. 1.2.q.40. *Art.* 4. *deſperatio importat quendam receſſum à re deſideratâ propter impoſſibilitatem adipiſcendi.*

2 *Kings* 6.33.

Nullum peccatum donec animus victus impatientia reſiſtendi. Tertull. de ira.

Omne peccatum eſt impatientia. Idem.

The ſecond ingredient is *Patience*; *Waiting* implyes delay, and delay without patience is inſupportable. *Hope deferred makes the heart ſick.* Delay is a ſore ſickneſſe, and patience is the onely cure of it, without which, that ſickneſſe will prove death, *I had utterly fainted, ut ſup.* If we hope for that we ſee not, then *doe we with patience wait for it.* Patience is the very ſoule and life of waiting, waiting without patience is nothing elſe but *fury* and *enraged diſcontent.*

2. Ingredient, Patience.

Prov. 13.12.

Rom. 8.25.

The third Ingredient is *diligence* and *activity*, He that

3. Ingredient, Diligence.

that waiteth for a mercie, must serve Gods providence in the use of all the means which God hath sanctified for the accomplishment thereof, it is *diligence* as well as *faith* and *patience* that must inherit the promises, *We desire that every one of you doe shew the same diligence to the full assurance of hope unto the end, that ye be not slothfull, but followers of them who through faith and patience inherit the promises.* Waiting without diligence is nothing but slothfulnesse and security.

Heb.6.11.12.

These three prest by way of Exhortation.

Give me leave now to presse these three upon you by way of Exhortation.

1. Wait Beleevingly.

First then, Wait *beleevingly*, oh thou afflicted, tossed with tempest, and not comforted, whether for the Churches sorrows, or thine owne sufferings, *He that shall come, will come, and will not tarry.* The vision is for an appointed time (saith the Prophet *Habakkuk* to the Church and people in his dayes) but what shall we doe (might they say) in the mean time? why, you must tarry, *wait for it.* How? it follows in the next verse, *The just shall live by faith.* He that cannot beleeve, cannot live; when troubles come, and dangers come, and fears come, his hope will dye, his comfort will dye, his heart will dye, and sinke within him like a stone, as *Nabals* did; get faith, or in a time of trouble you are but dead men. Christians should wait for God, as the husbandman doth for the harvest. *Behold, the husbandman waiteth for the pretious fruits of the earth,* how doth he wait? as with *patience*, so with *faith.* Husbandmen even such as want *divine* and *saving* faith, doe yet by a *naturall* faith bear up themselves in the expectation of a harvest; a naturall faith, I say, arising meerly from the observation of the constant course and circle

Hab.2. 3.

Jam.5.7.

circle of providence, whereby he sees it comes to passe (according to the Promise and Covenant of God after the deluge) that *Seed-time* and *Harvest*, cold and heat, summer and winter, &c. doe never cease: and therefore herein he doth comfort and support himselfe over all his cost, and travell of seed-time, his harvest he hopes will make him amends for all. Let Gods people learne of the Husbandman; and from the constant experience and observation of Gods faithfulnesse, and all-sufficiencie in the constant Methods of his providence towards his suffring Church and people, learn to wait on God not with a naturall only but a divine faith, and gracious recumbencie of Spirit. *Light is sowne for the righteous: and joy for the upright in heart. Light is sowne*, it is *seed time* now, it will be *harvest* hereafter, when *they that sow in tears, shall reap in joy*: when they that carry forth precious *seed weeping*, shall come againe *rejoycing*, and bring their *sheaves* with them. *Gen.*8.22. *Psal.*97.11.

Thus doth the Church beleevingly encourage her selfe, *Isai.*25.9. *Lo, this is our God, we have waited for him, and he will save us: This is the Lord, we have waited for him, we will be glad, and rejoyce in his salvation.* See how holily confident she is! it is not *peradventure*, or it *may be*, or *who knowes?* (as some where in Scripture) but He *will save us*, we *will*, or we *shall* rejoyce and be glad in that Salvation which he will vouchsafe unto us. As a wife whose husband at his departure sets her a day wherein she should expect his returne, till the day comes she waits, and supports her selfe with the approach of the promise of his returne: and when the day comes, she waits till dinner time, but he comes not (it may be) till supper, and she

cannot see him; it growes late, and her servants desire her to goe to bed, for surely say they the Master will not come to night; nay, but she waits still from houre to houre, and resolves to wait till break of day; for saith she, he will come, he *promist* me he would come, and he never broke promise with me yet; I know he will not faile me now, if he be alive: So saith the beleeving soul, This is our God, we have waited for him, he will save us, he hath *promised* to save us, if we wait upon him, and he never failed his people yet; and therefore though some unbeleeving and distrustfull thoughts would tempt it to lie downe in despaire, yet the soule resolves to wait till the day dawne and the sun of Righteousnesse arise upon it with healing in his wings. He *will* come, he said he would come; we *shall* rejoyce and be glad in his Salvation.

Psal. 9.10.18.

And therefore let all that mourne for Sion, and sigh and weep for her pressures and oppressions read over the Promises wherein God hath engaged himselfe for the rescue and redemption of his persecuted languishing Church and people; and make *Catalogues* of all the *Monuments* and *Experiences* of Gods Faithfulnesse and All-sufficiency both *publike* and *personall* in making good his Promises; the Result whereof is *as the waters of Noah*, or as the Covenant which God made upon the drying up of those waters: *scil.* that as God sware then that the waters of *Noah* should no more return to cover the earth, so hath he also sworne that a deluge or inundation of affliction and persecution shall no more cover and *drowne* his waiting Church and people *wholly* and for ever. *The Vision* may *be for an appointed time, but at*

Isai. 54.9.

the

the end it ſhall ſpeake, and not lie, and therefore *though it tarry, wait for it, becauſe it will ſurely come, it will not tarry*; though it may ſeeme to tarry *your time*, it will not tarry *Gods time*; wait *Beleevingly*: it will be your ſupport, *Pſal.* 27. 14. and Gods glory, *Rom.* 4. 20.

Secondly, wait *Patiently*, and that in a two-fold reſpect, *ſcil.* 2. Wait patiently in Oppoſition

As *Patience* is oppoſed to { *Reſtleſneſſe.* 1. To reſtleſneſſe of minde. / *Making haſte.*

Firſt, wait *Patiently*, as *Patience* is oppoſed to *Reſtleſneſſe*. In all the preſſures and oppreſſions that may or doe befall you, whether *Nationall*, *Domeſtique*, or *Perſonall*, take heed of giving way to *diſquieting* and *diſtracting* feares and perturbations of minde; take heed of uncomely and unchriſtian deporture, either of inward impreſſions, or of outward expreſſions by word or geſture, ſuch kinde of diſtempers the Prophet *David* ſaw *raigning* in graceleſſe people, and *dwelling* in Gods owne children; himſelfe and other of the Saints were too prone to fall into ſuch unbeſeeming fits; and therefore he layes in this Caveat in caſe of the inſultings and prevailings of wicked men; *Fret not thy ſelfe*; impatience doth not onely not eaſe, but extremely aggravate an affliction: it is not as Oile, but Salt & Vineger in the wound which cauſeth it to *fret*, and ſcald and burne the more. *Reſt in the Lord, and wait patiently for him*; wait patiently for his Promiſe, and reſt in his *worke*, reſt in his *will*: Labour to quiet and calme all thoſe tempeſtuous workings and boilings of ſpirit, with that word wher- *Pſal.* 37. 1. 7.

with Christ becalm'd the raging sea, *Peace, be still.* So *David*, Psal. 42.5. *Why art thou cast downe, Oh my Soule, and why art thou disquieted within me?* hast thou any cause thus tumultuously and tempestuously to rise and rage within me? Is this done like a *Son of Abraham?* doth this become a *David?* a *Beleever?* a *Child of Promise?* will this bring *honour* to *God*, or *ease* to thee? *The Cup that my Father giveth me, shall I not drink of it?* downe proud heart, be still oh my impatient unbeleeving spirit, not a word more, wilt blubber and sob, and sullen in this unworthy manner? Peace, I charge thee, fetch another sigh if thou dares; Hope thou in God; is he not *able, faithfull, willing* to help and deliver? did he ever faile thee? fie for shame, what a quile is here? thus he questions and chides, and charges his owne heart, as the mother the sullen froward childe, that is like even to spoile his face, and even to split his heart in a peevish Mood. Doe thou as *David* did, expostulate the matter with thine owne impatient heart, chide thy selfe with bitter language, *foole, beast, mad man* what dost thou? art got no further yet, after so much hearing and praying, and experience? art still to seek as if thou hadst no God, or one, thou dares not trust? Lay charges and commands upon thine owne soule, say, Hope in God, I charge thee in the Name of God, be quiet, wait patiently upon him; and if the winds and stormes will not obey thee, goe, run to Christ, awake him, with the Disciples, *Master, carest thou not that I perish?* and desire him to speake the word of command once more, *Peace, be still*; and if he will speak, there shall be a gracious calme, and a sunshine in thy Soule; stormes and tempests will obey *Christ*, though

Psal. 73.22.

though they will not obey *thee*. Remember this, a Christian should give way to no more sadnesse and dejection of Spirit, then he can give good reason for; *Why art thou cast downe, &c.*

Againe, wait *Patiently*, as *Patience* is opposed to *Making haste*. Indeed *he that beleeveth will not make haste*; or at least so farre as he beleeveth: for there is in our natures this great evill, that we are quickly weary of our burdens; and make more haste a great deale to have *them* removed then our *sins*, which are the cause of those *burdens* whether nationall or personall. God takes notice of it, and discovers it to us, because we will not easily discover it in our selves. *The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should faile, &c.* that is, men surprized and taken captive in any affliction whatsoever (for it is a figurative speech, and under one kinde of affliction, all is understood) makes haste to be delivered: thinkes every houre a weeke, and every weeke a yeere, and every yeere seven till he be set free; as a poore wretch taken prisoner in a strange Countrey, reasoneth thus within himselfe; Well, this bread will not long keepe life and soule together, here I shall certainly be starved to death, I shall never be delivered; so, men in their unbeleeving impatient hasty fits, when afflictions presse hard and lie long upon them, resolve with themselves, well I shall never be delivered, we shall never see good day more; oh what shall become of us, we are undone, we are undone. The Jewes in Captivitie were in such a fit, when they said, *Ezek.* 37.11. *Our bones are dried, and our hope is lost, we are cut off for our parts*; as if they had said, Do ye tell us of a return

2. In opposition to making haste. *Isai.* 28.16.

Isai. 51.14.

from Captivitie? talke ye of seeing Sion againe? a likely matter! dry bones may as soone live again as ever Israel get out of Babylon; no, no, our best dayes are gon; farewell Sion; neither we nor any of ours are likely ever to see thee againe; this Babylonian Captivity will eat us and our children quite out; and there will be an end of us; we are as sure here as a dead man in his grave. And thus becauſe enlargement came not in *their time*, they would not beleeve it ſhould come *at all*: becauſe they were not delivered *preſently*, they conclude they ſhall *never* be delivered. Thus they that would not *beleeve* the *Captivitie* when *threatned* in the day of their *ſecuritie*, would not now *beleeve* their *return* when *promiſed* in the day of their *trouble*. Securitie alwayes ends in Deſpaire. But that by the way. *David* himſelfe was in ſuch an haſty moode. *I ſaid in my haſte, I am cut off from before thine eyes.* *David* made ſuch *haſte* to be delivered, that he thought he ſhould never come out of trouble; no, God will ſtand by and ſee me murdred before his face by this bloud-ſucker, *Saul*; *I ſhall one day periſh by the hand of Saul*; I am but a dead man; *All men are lyars: Samuel* himſelfe that told me I ſhould be King: alas, I am cut off in the very ſight of God.

Hab. 1.5.

Pſal. 31.22.

Pſal. 116.

Thus, I ſay, men make haſte to be delivered; and more haſte then good ſpeed many times: for by over-haſting their deliverance they many times ſet it back many degrees by which it had gon forward, while they take not the right courſe; what is that it followes in the next verſ. *Iſai.* 51.15. *But I am the Lord thy God, that divided the ſea, whoſe waves roared, the Lord of Hoſts is his Name.* q. d. Men make haſte

out of their afflictions, but they goe not the right way to worke; they doe not look up to me, *the mighty God*; *I that divided the red sea*, and *then* when it was *most tempestuous*, when the *waves* thereof *roared*, and made it a way for my *Redeemed* to passe over: I could as easily divide the seas of affliction, when most rough, when *deep cals to deep by the noise of the water-spouts*; and make a safe and a speedy passage through them into a place of rest; I that am *the Lord of hosts*, and have all the *armies* of Heaven and earth *attending* upon my *command*, I could easily scatter and destroy the Armies of the Rebels; I could and would soone have *subdued their enemies*, and *turned my hand upon their adversaries*; with the turning of an hand I would have destroyed them, and delivered my people, if they would have learn'd to wait upon me, and stay my leasure: but *I said, in returning and rest shall ye be saved, in quietnesse and in confidence shall be your strength, and ye would not*, there is the mischiefe; if people may not have deliverance in their own *time*, and their own *way*, they will have none at all. It was a desperate speech of that wretch (whether the King or his servant, I well know not,) *This evill is of the Lord, why should I wait upon the Lord any longer?* why shouldst thou? nay wretch, *why shouldst thou not* wait upon the Lord longer? thine own mouth shall *convince* and *condemne* thee, for if the *evill* were from the Lord, none could *remove* that evill *from thee*, but *he that laid* that evill *on thee*. Fooles in the impatience of their spirits doe sin against God and their owne arguments. *Saul* was in a fit of despaire and madnesse when he forsooke God to go to the witch; as if because God would not help him the Devill should.

Psal. 81.14.

Isai. 30.15.

2 *Kings* 6.33.

ſhould. It is a dangerous thing to be too quick with God, ſhort-ſpirited men give away their hopes for nothing, it coſt *Saul* both his kingdome and his ſoul too. *To morrow ſhalt thou be with me*, ſaid the Devil; Happy had *Saul* been if God had ſaid ſo, and it may be he might have heard thoſe words from God, if he had uſed as much pains and patience in ſeeking God, as he did the Divel.

David was in a ſweet temper in his affliction, which he reports to all the world for their imitation. *I waited patiently for the Lord.* How long did he wait? himſelf will reſolve you, even till he cryed *himſelfe weary*, his *throat dry*, and his *eyes dimme*. *I am weary of my crying, my throat is dried, mine eyes faile while I wait for my God.* Oh invincible patience! unconquerable expectation!, though he was weary *in* waiting, he was not weary *of* waiting.

Pſal. 40.1.

Pſal. 69.3.

And truly *David* loſt nothing by it, for ſo it follows, *And he enclined unto me and heard my cry. He brought me alſo out of an horrible pit*, &c. *And he hath put a new ſong within my mouth. David praying* is at length *David ſpeeding. David ſinking* is now *David riſing. David walking, David waiting* is now *David ſinging, David triumphing.* What followes? *Many ſhall ſee it and fear, and ſhall truſt in the Lord.* Oh that you would! oh that you might be *ſome* of the *many*, that from ſuch experiments of your owne and others, would learn to *ſee, fear*, and *patiently wait* for, and *truſt* in God. A bleſſing would tread upon your heels, as on the heels of theſe words, *verſe* 4. *Bleſſed is the man that maketh the Lord his truſt, and reſpecteth not the proud* (the enemies of God how great and proud ſoever) *nor ſuch as turn aſide to lies.*

Pſal. 40.2.3.

The

The Apoſtle calls them to this exerciſe of patience in their temptations and trials, *Let patience have her perfect worke.* There is a *work* of patience, and there is a *perfect work*; to bear a *little burden* a *little while* is a *work* of patience, but to beare the *heavieſt burden* and a *long time*, this is a *perfect work*: but how long may ſome ſay? the Apoſtle will anſwer, *Be patient Brethren till the comming of the Lord. Till his comming?* when? not in the *laſt judgement*, (I conceive that not the meaning in this place) but till his coming in this or that particular *deliverance* out of any triall or temptation. In brief, as *long* as the Lord *ſtaies*, ſo *long* to *wait*, this is to let patience have line and rope, a *perfect worke*: His inſtance of the husbandman ſhews this to be the meaning, *Behold the Husbandman waits for the precious fruits of the earth, and hath long patience for it*: how long? it follows, *till he receive the early and latter rain. Be ye alſo patient*; i. e. be ye alſo *ſo* patient, patient till ye *receive*, patient till ye *reape*, wait, and wait patiently, as patience is oppoſed to making haſt, wait till the comming of the Lord, and be of good chear, ſaith he, *it draweth nigh.* So may I ſay, it draweth nigh, nigh to thee, *beleeving, patient* ſoule, nigh to *England*, as I ſhall ſhew you hereafter. *Be ye alſo patient, ſtabliſh your hearts, for the comming of the Lord draweth nigh.* James 1.4. James 5.7.

Well, wait patiently, as patience is oppoſed to { Reſtleſneſſe. / Making haſt.

Remember the word of our Saviour (and I have done with this branch) *In patience poſſeſſe ye your ſouls.* Patience is a poſſeſſion, better and richer then all the poſſeſſions in the world, for it is the poſſeſſion Luke 21.19.

of *oves ſoule*, without it a man is not *owner* of his own ſoule, and *what ſhall a man gain if he get the whole world and looſe his owne ſoul.* He that hath loſt his patience hath loſt his ſoul, he is *beſides himſelfe*, a mad man, *furor ira brevis*, paſſion is a little *phrenſie*: recover your patience, and you recover your wits; poſſeſſe patience, and you poſſeſſe your ſelves, your ſouls, and with your ſouls all things elſe: and therefore in all your troubles *wait on God, till he ariſe to the prey,* to the help; Wait *beleevingly*, wait *patiently*.

Zeph. 3.8.

3. Wait diligently.

Thirdly, Wait *actively*, wait *diligently*, waiting is no *idle poſture*, or *ſitting ſtill*, no *lazy expectation* which is the poſture of moſt; ſo is the report that the *walkers* who went to and fro through the earth gave in to the Angell, *Behold all the earth ſitteth ſtill, and is at reſt*, truly if it be peace and plenty within mens private walls, if the beams of God ſhine upon their tabernacle, the publike condition of Sion, the ſinnes or ſufferings of the Church are little laid to heart with moſt men, they can eaſily be perſwaded to wait for the taking off of publike burdens, eſpecially ſpirituall, that *yoke which neither we nor our fathers have been able to bear.* They can be content well enough to wait for Reformation, and let it come at leiſure, God may come or goe, and ſtay as long as he pleaſe, and they will wait his leiſure, but it's idly and lazily and ſecurely, they will doe nothing toward the mending of the matter. The Apoſtles complaint may be revived in our later times, *All men ſeek their owne, not the things of Jeſus Chriſts.* Their *own pleaſures*, their *own profits*, their *owne ends*, their *own advantages*: *not the things of Jeſus Chriſt*, not *Chriſts Truths*, not *Chriſts Ordinances, worſhip*, not *Chriſts kingdome, glory*,

Zech. 1.10.11.

Phil. 2.21.

glory, greatneſſe, &c. And there are not a *few* of this temper, but *many*; *All, all* ſeeke their owne, all indeed to ſpeak of.

Had not the *Common wealth* been kept in bondage as well as the *Church*, had not *civill freedome* been taken captive as well as *ſpirituall*, and had not *mens particular Intereſts* been bound up in the *publike concernments*, how few would there have been think ye, that would have ſtept over their threſholds and embarkt themſelves, and all their intereſts in the quarrell and cauſe of Jeſus Chriſt and his precious Goſpell?

But God hath been pleaſed in much mercy to begin to awaken the Kingdome out of that deep ſleep of [a] *Laiſh* ſecurity, which threatned us with a [b] *Laiſh* deſtruction (as I ſhall ſhew you more fully in this enſuing diſcourſe) wherefore let every one awake and rouze up himſelf *to goe forth to the help of the Lord againſt the mighty*, and to ſerve the goodneſſe and providence of our God (which hath prevented us) in a *diligent operative active* way, according to thoſe faculties and proviſions wherewith God hath furniſht every one in their ranke and ſtation. None ſo meanly inveſted, but may doe ſome thing toward Sions enlargement, either by command, authority, learning, riches, counſell, encouragements or prayers. Be doing ſome thing though it were but to carry a letter for Jeſus Chriſt; if thou haſt not gold, ſilver, precious ſtones, blew, ſilk, purple, fine twined linnen, &c. thy *Badgers skin* and *Goats hair* may contribute ſomething, and be accepted towards the building of the Tabernacle, the Tabernacle of *David* that is fallen, *Vp and be doing, and the Lord be with thee.*

[a] *Judg.* 18. 7.
[b] *verſ.* 27. 28.

Conſider God waits to be gracious to his people, he waits for opportunities that he may doe his people good in the beſt ſeaſon: but he doth not ſit ſtill all that while, *He hath prepared his throne for judgement*, Pſal. 9 7. *and he hath prepared the inſtrumeuts of death for the enemie*, Pſal. 7. 13. He is *preparing* the mercy for his people, and them for the mercy; and when he hath fitted them for mercy, he will ſhew them mercy. God as the Schools ſpeak is *ſummè activus*, a pure act, a living God; The Lord Jeſus was exceeding active while he was on earth; *He went up and down doing good*, &c. The Divel waits for mens ſouls, but he doth not ſit ſtill all that while, 1 Pet. 5. 8. *He goeth up and downe like a roaring Lion ſeeking whom he may devoure*. Our enemies wait to doe miſchiefe and to deſtroy us, but they doe not ſit ſtill all this while, they are counſelling and plotting, laying ſnares Pſal. 64. 5. 6. and digging pits, preparing the inſtruments of cruelty and death: They are (we ſee) skilfull and apt to deſtroy.

Is God active to ſave? was the Lord Chriſt active to ſave? the Divel and damned men active to deſtroy? and ſhall we alone ſit ſtill and doe nothing for our own ſafety and enlargement? Oh *prepare to meet your God*, Amos 4. 12. with prayers, tears, reformation, ſeaſonable and proportionable fruit to all his coſt and pains beſtowed on us. Prepare to meet your enemies with all kind of artillery both of nature and grace, that you may not be afraid to ſpeak with them in the gate; or rather that you may be able to keep them off, that they may never come ſo neer you, they are more eaſily *kept* out then *caſt* out. Know ye not that the vowes of God are upon you?

hath

hath not God brought you into the bond of the *Covenant*, for the maintaining of the *Gospel*, his *Majesties Person*, *Honour* and *Posteritie*, the *Priviledges of Parliament*, the *Liberties of the Subject*, and *mutuall defence and safetie with your lives, power and estates?* Now therefore brethren and beloved clothe your selves with faith, courage and resolution sutable to the great engagements which in the presence of *God*, *men* and *Angels* you have laid upon your own soules, to wait on the *Power*, *wisdome*, and *goodnesse* of God, which is gon out before you in all just and honourable waies, every one in his place for the making good the oath of God; and the ripening and hastning of our desired enlargement and Salvation; lest otherwise while we sit downe in an idle and prophane security; the enemies rage our owne guilt and perjury, dig our graves for us, and over our tombe be inscribed this Epitaph:

Here lies England that dyed to save the charges of defending themselves.

Oh *England* wait thou upon God, but wait not *sleepingly* but *seekingly*: especially wait upon him in prayer, in dayes of humiliation, in reforming your selves and families, in purging your hearts and lives from whatsoever may hinder or retard our desired and expected deliverance: that we might be able to say with the Church, *In the way of thy judgements have we waited for thee, O Lord, the desire of our soule is to thy Name, and to the remembrance of thee.* Even in this sence also, *Blessed is that servant whom the Lord when he commeth shall finde so doing.* So waiting *Beleevingly*, *Patiently*, *Actively*. More might be added for the qualifying of this duty of waiting on God, but *Isai.26.8.*

I have farre to goe, and therefore muſt haſten to the ſecond thing I undertooke, and that is to lay downe ſome *Helps* or *Directions to get our hearts into a waiting frame and diſpoſition.*

Meanes or Directions to perſwade the heart to wait on God.

To this end I will briefely propound to you a few *Conſiderations*, which I ſhall deſire every one to work upon his heart by deep and ſerious meditation: for it is *heart-work*, and therefore muſt be done by taking much paines with our owne hearts and ſpirits, by meditation and prayer.

1. The Inſufficiencie of ſecond cauſes.

2 *Kings* 19.35. Gods All-ſufficiencie.

Firſt therefore conſider the *emptineſſe* and *vanitie* of all *Creature-ſuccours*, and the *fulneſſe* and *All-ſufficiencie* of *divine helpe* and *protection*. *Sennacherib* brings with him an hundred foureſcore and five thouſand armed men, and ſits downe with them before Jeruſalem; an army one would have thought able to have conquer'd a whole world before it; who would not have given Jeruſalem for loſt? and who would not have ſaid, that had gone out of town and left Jeruſalem in ſuch a taking, within a few weekes after, by this time Jeruſalem is utterly deſtroyed? and yet behold before the next morning they are but ſo many dead corpſes. God ſends out *Gideon* with but three hundred poore unarmed men, to encounter a mighty innumerable hoſt of the Midianites, and crownes them with victory and triumph; a thouſand ſuch inſtances might be multiplyed. Holy *David* had this obſervation in his eye and heart, when he prayed ſo earneſtly, *Give us help from trouble, for vaine is the help of man*: in the former verſe he askt a queſtion, and anſweres it himſelfe, *Who will bring me into the ſtrong Citie, who will lead me into Edom?* can *Joab* my Generall, and all mine hoſt

Iſai. 17.13.

Judg. 7.

Pſal. 6.11.10.

hoſt doe it? or if I ſhould hire thouſands of Egyptians, and ten thouſands of the Aſſyrians will they ſerve the turne? no, the horſe and the rider *will not, cannot* doe it, *Wilt not thou O God?* if thou wilt not, it will never be done while the world ſtands; while *thou haſt caſt us off, and haſt not gone out with armies*; we have been beaten, and gone down the wind before the baſeſt and moſt contemptible of our enemies, whom ſometimes we would have laughed to ſcorne, as poore inconſiderable wretches, but now every one is too hard for us, and can crow over our heads. Now upon this foundation he builds this Petition, *O give us helpe from trouble, for vain is the help of man*; all the help of man will do us no good if thou help not: and hereupon he doth raiſe up himſelf to a ſweet and holy dependance upon God; *In God we ſhall doe valiantly*, q.d. the Creature cannot, God can, God will. I will wait upon him. See how this conſideration fetcht off the people of Iſrael from their carnall confidence, *Jer.* 14.22. *Are there any of the vanities of the Gentiles that can cauſe raine*, i.e. are there any of the idols of the heathen whom they *vainly*, and fooliſhly, and falſly call gods, that can cauſe raine? they had indeed in times of drought ſought to theſe poore dirty *vanities* for raine, but alas they were not able to create one drop of water. Can the heavens give ſhowres? they had waited on the heavens; they had obſerved the windes and the clouds, and the ſignes and tokens of heaven; and when the wind blew South, and the Moon chang'd; and the ſkies lookt red and louring; and ſuch and ſuch planets met in their Conjunction; and when the clouds gathered together, and the like: then they ſaid

Jer. 14. 22.

Matth. 16. 3.

Now

Now it will raine, ſurely before it be long we ſhall have ſome ſhowres: thus they ſtudied their Almanacks more than their Bibles, lookt up to the heavens of God more than to the God of heaven for raine and ſhowres. But when God had confuted all their lying obſervations, then they could ſee and confeſſe their idolatrous folly; for ſo the queſtion implies a ſtrong negation, *Is there any of the vanities of the Heathen?* Oh there is not, there is not; can the Heavens give ſhowres? oh they cannot, they cannot, the Heavens of God cannot let fall a drop of rain, but by the command of the God of Heaven; no, no, thou art he that muſt doe it, O Lord our God; thou, thou only: and what then? why now ſee how they raiſe up their hearts into a ſweet humble beleeving, patient waiting Reſolution, *Therefore we will wait upon thee:* We will wait no more on the Heathen vanities, we will wait no longer on the heavens, but on the God of the Heavens; He that made the Heavens, he onely can command the Heavens; we will wait on thee; *For thou haſt made all theſe things.*

Take along with you a parallel place, *Jer.*3.23. *Truly in vain is Salvation looked for from the hils, and from the multitude of mountaines*, i.e. either from their *Idols* who were plac'd and worſhip'd in the Hils and mountaines, or from *Princes* and *Nations* who over looke their neighbours as much as the hils doe the poore low vallies, or the mountaines the little hils; yea though there were multitudes of them, hils upon hils, mountaines upon mountaines, people upon people, armies upon armies, multitudes of nations and people united and combined together with power and policie, *in vaine* is ſalvation, deliverance and re-

ſcue

ſcue looked for from them all; they had found it by dear-bought experience, and ſo they confeſſe, ver. 24. *for ſhame hath devoured the labours of our fathers*, &c: when the Egyptians were upon them, then they ran to Aſſyria for helpe, and when the Aſſyrians came againſt them, then they fled to Egypt for ſuccour; *Ephraim is a ſilly dove without heart, they call to Egypt, they goe to Aſſyria.* Hoſ. 7. 11. And they wearied themſelves in running about for help and deliverance, from one Countrey to another, and from one people to another, but all would not doe; all they got for their labour and travell was but *ſhame and ſorrow*, as it was threatned, *They ſhall be afraid and aſhamed of Ethiopia their expectation, and of Egypt their glory. And they ſhall ſay in that day, Behold, ſuch is our Expectation whither we flee for help*; and ſo they did indeed as here, *Shame hath devoured our labours, our flockes, and our heards, our ſonnes, and our daughters, we lie downe in ſhame, and our confuſion covereth us*, &c. Jer. 2. 36. Iſai. 20. 5. 6.

Now from this conſideration the like inference is implyed here, which they made before in the former place; *Therefore we will wait upon thee*; and it is expreſt in ſome ſuch language, Hoſ. 14. 3. *Aſſur ſhall not ſave us, we will not ride upon horſes, neither will we ſay any more to the work of our hands, Ye are our gods: for in thee the fatherleſſe finde mercy.*

Brethren, let their folly and our own too teach us wiſdome; and from ſuch experiences lets learne to diſpute and reaſon our ſelves into a ſweet holy waiting frame of heart. Second cauſes will not doe, It is not armies, nor Kings, nor Parliaments that can deliver us; it is not the multitudes nor combinations of creatures that can help us, Therefore we will wait

upon God, *My ſoule wait thou only upon God: for my*
Pſal. 62.5. *expectation is from him. In the Lord Jehovah is ever-*
Iſai.26.4. *laſting ſtrength:* or as the Hebrew expreſſeth it, *A rock of Ages:* one Age paſſeth away but the Rock remains; another Age dyes, but the ſucceeding Age findes the Rock in its place, unmoveable; and ſo from age to age to thouſand generations the Rock remains; the Creature is but a Rock of an age, a yeere, a moneth, a day, it may be quickly beat down about
Iſai.26.20. our eares: away Chriſtian to the Rock, the *Rock* of *Eternity*, there hide thee, there wait till the indignation be overpaſt.

Prov.18.10. *The Name of the Lord is a ſtrong Towre*, or *Munition*
Iſai.33.16. *of Rocks*, as *Iſai.*33.16. Rocks *within* Rocks, Rocks *beneath* Rocks, Rocks *above* Rocks; Rocks ſo *deep* no Pioner can undermine them, Rocks ſo *thick* no cannon can pierce them, Rocks ſo *high* no ladder can ſcale them.

Object. I but there he may be ſtarved for want of bread, no: *bread ſhall be given him*; bread, and it ſhall coſt him nothing, it ſhall be given; I but a Rock is a dry place though ſtrong, there he may be chokt for want of water; neither: *his waters ſhall be pure*; God is an everlaſting fountaine as well as an everlaſting Rock. He can and will fetch water out of the Rock for his thirſty people that take Sanctuary in him. Oh *runne hither and be ſafe*; and by this Conſideration winde up your hearts with *David* into a waiting
Pſal. 59.9. frame, *Becauſe of his ſtrength, I will wait upon God, for God is my defence.* No *ſtrength* but in the Lord *Jehovah*, no *defence* but in the *Rock of Ages*; Therefore will I wait on God.

Secondly, conſider God hath waited a long time for

for us. How long did God wait upon thee before thy Converſion? calling, inviting, intreating, beſeeching, wooing, promiſing, ſwearing unto thee, and thou wouldſt not heare? How long haſt thou made Chriſt wait at thy doore ſince thy Converſion? and knock there many times for entrance, *till his head hath been wet with the dew, and his locks with the drops of the night*, i.e. very *long*, very *late*. Well, thinke with thy ſelfe if God waited ſo long for me, it is but an equall and an eaſie cenſure, if he make me *wait* a little while for him. If we ſhould make a King wait at our doores an houre, it were more then if he ſhould make us wait at his gates a week, a moneth, a yeere. *I will beare*, ſaid the Church, *the indignation of the Lord, becauſe I have ſinned againſt him*. We will wait (may we ſay) the Lords leaſure, becauſe we have made him wait upon us a long time, it is the Churches reſolution in the ſame place, *verſ.* 7. ſhe had conſidered her carriage againſt God in the former part of the Chapter, and could ſee nothing but murder and oppreſſion, and covetouſneſſe, and treachery, and diſloyaltie, and diſobedience, &c. in the midſt of her ſtreets, and therefore concludes, Well, I have made God wait all this while under my ſinnes, therefore I will wait under his puniſhments, *I will look unto the Lord, I will wait for the God of my Salvation*, my God *will heare me*. Gods patience under our ſins may well purchaſe our patience under his afflictions.

2. God hath waited for us. *Cant.* 5. 2. *Micah* 7. 9. *Verſ.* 7.

Thirdly, yea conſider, that even now, it is *God* that waits, not *we*. God yet waits for us rather then we wait for God: for ſome of thoſe purpoſes which I diſcovered to you in the opening of the words. He is ready at this inſtant to give deliverance, but we have

3. God doth wait now.

not been, neither are to this day fit to receive deliverance, elſe we had had it before this time. The Patient under his corroding and purging phyſick, cals for his cordials and reſtoratives, and complaines of his Phyſitian, if he delay him, as if he made him ſtay too long for his cordiall draughts: whereas in truth, the Phyſitian ſtayes for him, not he for the Phyſitian; the cordiall is ready in the Phyſitians cloſet, were the Patient fit for it: but alas the malignant poyſonous humor is not yet purged and eaten out; to give a cordiall before that time were to gratifie and ſtrengthen the diſtemper, not the patient.

Thinke thus with your ſelfe when nationall and perſonall preſſures ſeeme to lye too long: Oh if we, or I were fit for delivereance we ſhould have deliverance; God hath no delight to afflict more then need; were our pride and idolatry, and ſelfe love, and other malignant diſtempers purged out, deliverance would come in alone, God waits for me; I will wait for him: *The Lord waits that he may be gracious, &c.*

4. The bleſſing doth not conſiſt ſo much in the removing as in the ſanctifying of an affliction. *Pſal.* 94. 12.

Fourthly, conſider that the bleſſing doth not conſiſt in the *removing* of an affliction, whether publike or private, but in the *ſanctifying* of it. *Bleſſed is the man whom thou correcteſt and teacheſt in thy Law.* He ſaith not, Bleſſed is the man who *was in priſon*, and *is enlarged*; nor bleſſed is the man who *was ſick*, and *is recovered*; nor bleſſed are the people, who were likely *to have been conſumed* by civill warres, but now *a Pacification* is made, all warres are huſht and gone, and the like; but bleſſed is the people or perſon whom thou *correcteſt* and *teacheſt*, when *teachings* go along with *corrections* there is the bleſſing; when by affliction

affliction God teacheth a people or person, the *sinfulnesse of sinne*, the *blessednesse of exact walking*, the *emptinesse of the Creature*, and the *fulnesse of Christ*, they are blessed indeed. So *David* acknowledgeth, *It is good for me that I have been afflicted*: wherein? *that I might learne thy statutes.* By his afflictions God taught him to walk more *exactly*, and therein consisted his happinesse. *It is good for me*; Oh I would not have beene without this affliction for a world. And therefore if you would not *make more hast* then *good speed* out of your afflictions, labour more to get them *sanctified* then *removed*; chuse rather that the affliction should lie upon thee all thy life then be removed before God hath done thy soule good by it: and by this consideration, work thy heart in a waiting frame. *Psal.* 119. 71.

Fifthly, learne to prize a waiting frame of heart more than a present deliverance: God may give a *deliverance in wrath*, but he never gives a *waiting frame of heart*, but it is *in love*. *Impatience*, *frowardnesse*, and *unbeliefe* may wrest a temporary deliverance out of Gods hand, but a woe will tread upon the heeles of such a deliverance; such a deliverance makes way for a greater judgement. But a waiting frame of Spirit is a Grace gotten by the exercise of Grace, given in grace and favour, a speciall fruit of Gods Love, and an infallible forerunner of a gracious enlargement: when God hath brought us to this that we can freely and cheerefully say to God, *Thy will be done*, God is ready to say so to us, *Blessed* are they that *wait* for him.

I have done with the Directions how to get your hearts into a waiting frame; but I would not that

you ſhould have done with them alſo: but doe with them as you doe with oyle to a ſtiffe joynt, rub and chafe them upon your hearts by deep and frequent meditation and prayer; for remember that a waiting heart is a *gift* and *grace* of God, and muſt be fetcht out of the bloud of Chriſt; *wraſtle* with God for it, and never let him goe, till he *bleſſe* you with it.

I come now to the Motives and encouragements which lye in the heel of the Text, *Bleſſed are they that wait upon him.*

Motives to wait on God.

It is a bleſſed thing to wait on God; Or, *They be bleſſed that wait on God.* And that in divers reſpects.

1. They ſhall not be aſhamed that wait on God. *Iſai.* 49.23.

Firſt, They that wait on God ſhall be bleſſed in the *accompliſhment of their hopes*, in the *anſwer of their expectation. They ſhall not be aſhamed that wait for me.* It is a ſhame to a man when he waits and miſſeth of his expectation. *The troops of Tema looked, the companies of Sheba waited for them*, Job 6.19. namely, for the ſtreams of brooks, *verſ.* 15. which they ſaw when they paſſed by that way in winter, but now in the heat of ſummer, when they ſtood in moſt need of them, when their tongues were ready to cleave to the roofe of their mouths for thirſt, *they were vaniſht and conſumed out of their places*, verſ. 17. What then follows? *They were confounded becauſe they had hoped, they came thither and were aſhamed.* Such is the fruit of creature confidence, and waiting on ſecond cauſes, when God is left out or neglected: Second cauſes may prove abortive; Parliaments may miſcarry; Navies may be broken with furious ſtorms, 1 *Kin.* 22. 48. Armies may be like leaves driven with the wind, *Men of low degree are vanity, and men of high degree are* (worſe) *a lye.* All the Creature is but an Egypti-

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an reed to truſt to. Such were *Job*'s brethren and friends to him in his diſtreſſe, *My Brethren have dealt treacherouſly as a brook*, &c. verſ. 15. Such were Egypt and Aſſyria to Iſrael, *They ſhall be afraid and aſhamed of Ethiopia their expectation, and of Ethiopia their glory*: But *they ſhall not be aſhamed that wait for God.* Old *Jacob* waited for the ſalvation of God, and ſaw it in *himſelfe* and his *children*; *temporall* and *eternall*. *David* waited for God and was delivered out of the mire, where others would have ſunke and periſht, and was ſet upon a rock, a throne eſtabliſhed ſurer then a rock on the promiſe of God, *Thy throne will I eſtabliſh as the dayes of Heaven.* Good old *Simeon* waited for the conſolation of Iſrael, and ſaw it, and embraced it in his armes.

Iſai. 20. 5. *Gen.* 49. 18. *Pſal.* 116. 1. 2. 3. *Pſal.* 89. 29. *Luke* 2. 25. 27.

Oh all you that with *Jacob* have waited for God's ſalvation, and with *Simeon* have waited for the conſolation of our Engliſh Sion, be of good chear, you ſhall not be aſhamed of your expectation; wait and wait *beleevingly*; wait, and wait *patiently*; wait, and wait *actively*; Surely the Lord will wait to be gracious to *England*; ſurely he will be exalted that he may have mercy upon *England*. *The expectation* of his *poor* waiting ſervants in *England* ſhall not periſh for ever; It may be *deferred*, but it ſhall not *periſh*. And therefore if God be waiting to be gracious, let us ſtirre up our ſelves to wait till he be gracious.

Pſal. 9. 18.

And me thinks it ſhould not be long firſt; that voice ſeems to ſound in mine eares. *Thus ſaith the Lord, keep judgement and doe juſtice for my ſalvation is neer to come, and my righteouſneſſe to be revealed.* The righteous ſalvation of God toward his poor people in *England* is *comming*, and that not farre off, It is *neer* to

Iſai. 56. 1.

to come and *ready* to be *revealed.* God certainly my Brethren, intends to doe good to *England,* and (I could beleeve) it is neer, even at the very door, only if our unbeliefe and impatience doe not set back the clock of providence, and turn that journey into the land of promise which might be dispatcht in forty dayes into a forty years pilgrimage, through a wilderneſſe of danger, difficulty and oppoſition.

I ſay therefore to encourage and *bribe* all Gods people to a beleeving, patient, active waiting-for of God, *His ſalvation is neer to come, and his righteouſneſſe at hand to be revealed.*

Iſai.62.11.

And though I cannot preach this good newes to *England* as the Prophet did to Iſrael by immediate revelation; yet I ſpeak not without good grounds of warrantable obſervation: for while I obſerve wherabout the *finger* of God is in the Diall of Providence, I doe humbly conceive I may tell this good news to all that fear God, and wait for him in *England, Behold thy ſalvation commeth, behold his reward is with him, and his work before him.*

That therefore I may not conceale from you the bottome and foundation of my humble confidence, I ſhall diſcover to you ſuch Arguments as in my obſervation of the times I have collected together; which By that time you have throughly viewed and ſeriouſly obſerved what proportion they hold with Scripture, that eternall rule of truth, comfort, and hope; and with the methods and diſpenſations of God toward his Church and people held out therein, I ſhall leave every ſpirituall diſcerning eye to judge what ſtrength they bear, and with what comfort and encouragement they doe invite you to *wait* upon God.

Rom.15.4.

There

There be therefore twelve Argu ments that put me into good hope that God is waiting to doe good to *England*, the moſt like the teeth of the Spouſe compared *to a flock of ſheep which goeth up from waſhing*, every one *bear twins*; and if there be any that goe ſingle, there be others of ſo fruitfull a wombe, that they will make up the number with a liberall overplus. *Surely there is none barren among them.* *Cant. 6.6.*

Twelve Arguments that God is doing good to England.

Twelve Arguments that God is doing good to *England.*

First, Is the neer *approch of Babylons downefall*; of which we have the conſent and harmonie of a threefold conjecture.

First Arg. The approch of Babylons downfall conjectured 1. by a propheſie. *Dan.* 12.11.

The firſt is hinted to us from the 12. *Dan.* where we find a Propheſie of the *finall reſtauration of the Jewes*, and the 11. *verſ.* expreſſeth the time, which is 1290. *years after the ceaſing of the dayly ſacrifice*, and the ſetting up of the *abomination of deſolation*, which is conceived to be in *Julian*'s *time*, who did eſſay to rebuild the *Temple of the Jewes*, which was an *abomination* to God; who therefore to ſhew his *juſt deteſtation* thereof *deſtroyed* it by *fire* (out of the earth) *tearing* up the very *foundation* thereof to the nethermoſt ſtone, this was in the year 360. after Chriſt, to which if you adde 1290. years, it will pitch this calculation upon the year 1650. And before this full and finall reſtauration of the Jewes (when ever it comes) *Babylon* muſt down, *Rome* muſt be deſtroyed, and it is very probable that theſe may be beginnings of *that glorious work*, which conjecture is ſtrengthened from a

Second conjecture bottom'd upon the propheſie of

The second conjecture of the approch of Babylons downfall from the effusion of the 7. Vials. *Revel.* 16.

the *seven Vials*, The effusion whereof is by the best Expositors concluded to be so many *degrees* of the *ruine* and *destruction* of the *Beast*: For as he arose by severall steps and gradations, so he must decrease by proportionable measures and abatements. This all or most agree on, though they differ exceedingly in the severall expositions of the Vials themselves, and it were as needlesse as it is an endlesse labour to present them all before you. I shall content my self to set in your view a few of those opinions which are most received, by the harmonie whereof you may make some guesse what probability this conjecture of the approch of Antichrists downfall carrieth with it.

Viall. 1. *Vers.* 1, 2.

The *first Viall* which was powred out upon the *earth*, vers. 2. seems to expound it self to be a plague powred upon *the men that had the mark of the beast, and worshipped his Image*. that is to say, upon the ordinary people or the common sort of Papists which (like the earth) are the *lowest* and *basest part* in the kingdome of Antichrist, the *foot-stoole* upon which he treads.

That which some conjecture, that by *earth* should be meant the common sort of *godly Christians* plagued and persecuted by Antichrist, bears no probability at all, or the least that may be; for by that interpretation *Antichrist* himselfe must be the *Angel* that *pours* out this *viall*, and godly Christians those which receive the *marke of the Beast*, for upon the effusion of this viall, the plague broke out upon them that had received that mark.

Viall 2.

The *second Viall* was *poured out upon the Sea*, or the *world*, and the *great ones* thereof, say some, but not with much likelihood of truth; for that I conceive

to

to be not only a warrantable but an undeniable rule which ſome judicious expoſitors lay down; *viz.* that the generall *ſubject* of all the Vials is the *Antichriſtian Church* or *world*, and the particular ſubject whereupon each ſeverall viall is poured out is ſome *part* or *thing* in that Antichriſtian ſtate. And therefore they ſpeak with much more probability, who by *Sea* underſtand the *Doctrine*, *Religion*, *Worſhip*, and *Ordinances* of that Antichriſtian Church, which was gathered together into *one body*, as it were into *one Sea*, and *combination of waters* in the *Counſell of* Trent, and was then ſeparated from the Orthodox Chriſtian Doctrine of the Scripture (as *the waters from the drie land in the third dayes creation*) and might well be called a *Sea*, the Doctrine of the See of *Rome*, or the *Sea* of that Romane doctrine. Upon which when *Chemnitius* and *others* after him had *poured* out their *Vials*, this *Sea* turned into *bloud*, i. e. it was *diſcovered* and *convinced* to be a *bloudy* Religion, a *dead* Doctrine, a *mare mortuum*, a deep Sea of *thick*, *black*, *ſtinking* bloud: it being a doctrine that doth not hold forth the *clenſing*, *quickning*, *pacifying*, *purifying* bloud of the *Lord Jeſus*, as the Sea in *Solomons* Temple did; but it holds forth *the bloud of a dead man*, a *dead Chriſt*, and *dead Ordinances*, dead to any ſpirituall life, fitter to *pollute* then to *purge* the Conſcience; yea a doctrine that teacheth *bloud*, the *murdering* of Kings, the *maſſacring* of the people and members of Jeſus Chriſt.

Gen. 1.9.10.

Heb. 9.14.

There be that by *Sea* chuſe rather to underſtand whole Nations, People, Kingdomes, Provinces, Dioceſſes, as in *Luthers* time; The Reader may pleaſe himſelfe, and if he would have more variety looke

into those Authors that have written on this subject, and he may have enough; but that is not my work.

Viall. 3. *Vers.* 4. The *third Viall* (therefore) is poured out *on the rivers and fountains of waters*, which are the *Romane Tyrants and persecutors* as some conceive: for *they became bloud* too; *bloudy* Tyrants, *bloudy* persecutours, like their doctrine. And this opinion is not contradicted, but extended in a larger sense by others, to *Popish Bishops, Priests Jesuites*, aud all other *Ecclesiasticall persons*, Agents and Factors for Antichrist; who, as the *Rivers* doe the Sea, carry forth this bloudy Religion and doctrine, and worship through the earth *to and fro* among the Nations, and then like the Rivers *run back again* into the Sea from whence they came, and fill it againe with the riches and revenues of the Nations, till they have drain'd the whole world into that immense Ocean.

This Viall some would have poured out in *Queene Eliz.* Reigne, when in the year 1581. she by consent of the Parliament made the Statute for the banishing of Priests and Jesuites from the Kingdome, under pain of high Treason: But whether this exposition will not be too narrow, both in regard of *time, place*, and *plague*, I leave to the judgement of the understanding Reader.

Viall 4. *Revel.* 16. 8. The *fourth Viall poured out on the Sun*, was not as it seems to hurt the *Sun*, and so the *Sun* must not be any any *part* or *thing* in the Antichristian state, but to *arme* the *Sun* (whatsoere it be) with a *scalding, scorching influence* to wound and burne and torment men withall.

Some of those that make the *Sun* to be some *part* or *thing* in the Antichristian world, would have it to be

be that transcendent light which the Pope assumes to himselfe (as the Sun is the greatest Luminarie in the Heavens) whereby he *gives authority* to Scriptures, to doctrines, to worship, to government, to Counsells, &c. And the *Angell* that poured out this Viall upon him, the Queen *Eliz.* (also) and her Parliament (among other States and Kingdomes) taking away the *Popes Supremacy*, making *it*, and the *defence* of it *high Treason*. Some the *House of Austria*, the *chiefe Governour* in the Antichrtstian state of most eminent lustre and brightnesse; and the *Angell* that poured out this Viall of Gods wrath to be the *King* of *Sweden* going forth like another *Angell* of God, and slaying many thousands of the Host of that blasphemous *Sennacherib*.

But other that make the *Sun* to be but the *medium* or *instrument*, which the *Angel* of God useth to make it more *vexatious* and *tormenting* to men of the Antichristian state, by the *Sun* understand Christ himself, but without any shadow of probability, since so some created Angell should have used the Ministery of Christ in the effusion of this Viall; whereas it is most probable, that it is Christ the *Angell* of the *Covenant* that poures out all the Vials by the *Ministery* of other *created Angels*, or *Creatures* whatsoever. Others therfore with much more dexterity by *Sun* understand the *Holy Scriptures* (the *purest* and *perfectest body* of *light* and *heat* under the Heavens) the preaching whereof by a more abundant effusion of the Holy Ghost (in the dayes of the pouring out of this Viall) being raised to infinite more purity and power than in those misty cloudy times of blindnesse and ignorance, wherein Antichrist reigned without controll, doth

make the Scriptures to be of ſuch a *vexing, tormenting* influence, as it maketh men (members or friends of Antichriſt) that doe oppoſe it, to *blaſpheme the Name of God.* And ſo the *Angel* that poures out this Viall may be thoſe who (though not by their *nature*, yet) by their *office* are *Angels*, or *Meſſengers*, even the faithfull Miniſters of the Goſpel of Jeſus Chriſt; And as the Scriptures ſhall be *more* and *more clearely* and *powerfully* preacht, ſo this *Viall* ſhall *more* and *more aboundantly* and *tormentingly* be poured out, till that time come, when *the light of the Moone ſhall be as the light of the Sun, and the light of the Sun ſhall be ſeven-fold as the light of ſeven dayes, Iſai.30.26.* at which time (ſaith Mr *Brightman*) this *Viall* ſhall have its compleat and perfect effuſion.

Fifth Viall. *Revel.16.10.*

The *fifth Viall* is poured out upon the *ſeat of the Beaſt*, by which ſome of good repute and learning underſtand the *Forme* of the *Pope's government*, which is *Monarchicall* or *Sole Epiſcopall Authoritie* in *Eccleſiaſticall cauſes*; which is another *throne diſtinct* from that univerſall Supremacie of the Pope whereby he challengeth tranſcendent authoritie over all Kings and Princes, (and whereupon he hath exalted himſelf above all that is called God, whether Magiſtrates, or Miniſters of the Goſpel,) and the *Angel* that poures out this Viall to be ſuch *Proteſtant Writers* that doe diſcover the *Antichriſtianiſme* of this kinde of church government, but eſpecially the Church of *Scotland*, which hath not only diſcovered it to be Antichriſtian, but as Antichriſtian hath thruſt it out by head and ſhoulders; not in a *tumultuous popular* way, but with ſo much *wiſdome, courage, judgement* and *Pietie*, as that one may ſee and ſay it is

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not a *Viall* poured out by a *weake* and an *unadviſed multitude*, but by an *Angel* of God, by the heavenly Miniſters of his wrath. Some by the *ſeat of the Beaſt* underſtand the whole *kingdome* of Antichriſt; but others (and with more probabilitie) the *Citie of Rome*; (not when it was beſieged and ſack'd by *Charles* the 5th. *Anno* 1527. as *Artopoeus* caſts it; but) when it ſhall be *totally* and *finally layd waſte*; according to the propheſie of the Sybyll,

Tota eris in cineres quaſi nunquam Roma fuiſſes.

The *ſixth Viall* poured out upon *Euphrates* is *literally* underſtood by ſome; of a *River* in *Meſopotamia* by others, which hinders the paſſage of thoſe Orientall Countries into Judea; the literall *drying up* wherofas of the Red ſea and Jordane ſhall *prepare a way* for the *Jewes* to returne to *Jeruſalem* to entertain the Goſpel and Kingdome of Jeſus Chriſt; theſe be *the Kings* here mentioned in this verſe: as all the *Redeemed* are called, *Chap.1. ver.6.* By others *Metaphorically*, of the *Turks Dominion*, and the *Angel* that poures it out to be the *Jewes*; while others very learned and judicious extend it in a larger analogie to *whatſoever it is that hinders the approch of thoſe Kings* of the earth, who are *to doe execution* upon *Antichriſt*, as *Euphrates* did hinder the paſſage of *Cyrus* to old *Babylon*, till by a ſtratagem of his it was dryed up by turning the courſe of the ſtreames to runne in other Channels. Sixth Viall. *Revel.16.12.*

Vnder the *ſeventh* and laſt *Viall* poured out *on the aire*, ſome contend for *judgements* and *plagues* to be poured out upon the *whole Kingdome* of *Satan*, who is called the *prince that ruleth in the aire*; ſome, as *fore-* Seventh Viall. *Revel.16.17.*

runners,

runners, others, as *Concomitants* of the day of judgement; becauſe *the voice* out of the *Temple, from the Throne*, cries, *It is done*, in the ſame verſ. Yet there are who keeping more cloſe in their Expoſition of theſe ſeven Vials to the ſtate of the Antichriſtian Church, and ſo making all the ſubjects upon which all the Vials are poured out, ſome *part* or *thing* in that ſtate, doe underſtand by *aire*, the *aire* of the *Antichriſtian Church*; and conceive it to be (the ſame with the *ſmoke that aroſe out of the bottomleſſe pit*, Chap. 9. 1.2.) namely, nothing elſe but the *darkneſſe* of *ignorance* that fils the Kingdome and Region of Antichriſt.

But I am travell'd further then I need, in giving you an account of the ſeverall opinions of Interpreters concerning the two laſt Vials; for moſt of our judicious Divines conceive this age to be under the effuſion of the fourth Viall, and then if by the *Seat of the beaſt* (upon which the fifth Viall is poured out) be meant *Rome* it ſelfe (as it is greatly probable) then ſurely the ruine and downfall of that *beaſt* which *ſits* upon that *ſeat* cannot be a calculation of any long expectation. And that is the main reſult which I deſire may be obſerved, that all this variety of opinions (and much more which might be produced, were it not rather to diſtract than to inſtruct you) concerning the Vials, and the ſubjects on which they are poured out, is yet picht by their Authors upon ſuch times and periods, that entertaine which you pleaſe, they will allow you no long time for the expectation of the *ruine* and *downfall* of that *man* of *ſin*.

Object. Now if any man ſhall demand of me, ſaying, Suppoſe this approch of Babylons fall which you contend

tend for, yet how doth *this* lie in such a necessary tendencie to *Englands good?* for may not *Babylon fall*, and yet *England not stand?*

I answer, First, that without all Controversie the good of all the Protestant Churches in Christendom is deeply concern'd in the downefall of Antichrist, else what meanes that Exultation in heaven mentioned by St *John*, *Revel.* 19.1.2. *Answ.*

1. *And after these things, I heard a great voice of much people in heaven, saying, Hallelu-jah: Salvation, and glory, and honour, and power, unto the Lord our God.* Revel. 19.1.2.

2. *For true and righteous are his judgements, for he hath judged the great whore, which did corrupt the earth with her fornications, and hath avenged the bloud of his servants at her hand. &c.*

Is it not the voice of the Saints and people of God *triumphing* in the *confusion of Antichrist?* and in what *heaven?* not in the heaven of *glory*, but in the heaven of *grace*; for as by *Earth* the generall subject of all the Vials, *ver.* 1. is meant the *earthly corrupt state* of the Antichristian *Church* or *world*, so (in opposition to that) by *heaven* is meant the *pure* and *heavenly state* and *Complexion* of the *Reformed Churches*. And if so, *England* will have as much cause to beare a part in that song as any other Church under heaven; yea she may justly sing the *Altus* in that *Hallelu-jah.*

But secondly, that *Englands good* is yet more neerly and particularly concern'd in the *downfall* of *Antichrist*, I shall only observe from the premised interpretations of the *Vials*, that as we see many in the naturall death die *upward* and by degrees in their extreame limbs and members before death seize upon

the *heart*, that being *primum vivens & ultimum moriens*, the *first* that *lives*, and the *last* that *dies*; so must *Antichrist*, he must dye *abroad* in *Germanie*, in *Geneva*, in *Scotland*, in *England* and in other Kingdomes, before he die at *Rome* in Saint *Peters* chaire; he must dye in his *Catholiques*, in his *Doctrine* and *Doctors*, &c. before he dye in his *Person*, that being also the *first* that *lived*, and the *last* that shall *dye* in the Antichristian state.

And therefore if there be found many Symptoms of death upon his limbs in the effusion of divers of the Vials upon his Catholiques, Doctrine, Doctors, Worship, Ceremonies (and the like) here in *England*, as it were together (for it is not conceived necessary that the effusion of one Viall should be determined, before the other begin;) If the holy *Scriptures* had never such a scalding influence *poured* out upon them to *torment* the *men* of the *Antichristian Church*, as in this morning of *Englands revivings*, making the *popish partie* to *bite their tongues for paine*, and *blaspheme the God of Heaven* in stead of *repenting* of their deeds. If the *sole* Episcopall *power* of *Ordination* and Jurisdiction (which if it be not the *seat* of the *Beast*, I am sure is one of the *stayes* of that seat) never received such a blow and wound in *England* as by this *Happy Parliament*, which like another *Angel* of God hath poured out this *Viall* or at lest *some drops* of this *Viall* upon it? If these, I say, and the like Symptoms of death be found upon the limbs of that *man of sin*, we shall humbly hope that he is no *long-lived* man amongst us, but that as he hath we hope given up the Ghost in *Scotland*, and many other Reformed Churches, so also he lies *drawing on* in *England*; his

Revel. 16.9.

pulse

pulſe beats *low*, his *Countenance* is *ghaſtly*, a *cold ſweat* ſtands on his *members*, and all theſe ſtrivings and ſtrugglings of his *friends* and *family* ſeeme to be nothing elſe but *ultimus ſingultus morientis papatus*, the laſt *pangs* and *prongs* of dying popery in *England*, unleſſe our ſinnes, murmurings and unthankfulneſſe more then all the ſtrong waters and cordials his Phyſitians can preſcribe, revive him againe, which God forbid.

And if indeed Antichriſt be fetching his laſt breath in *England*, who doubts not (unleſſe it be ſuch as are content to *receive* his *marke*) but *Englands* recovery and happineſſe is bound up in it? for did not *Englands* miſeries and plagues *come in* when Antichriſt *came in*, and *grow* as Antichriſt *grew*, and *revive* as Antichriſt *revived*? and ſhall we not hope that as *Antichriſt* goes out, our plagues and miſeries will *goe out*; as *he declines*, *they* will *decline*; as *he* dies, *they* will die? As Antichriſt *came in*, ſo Chriſt *went out*, his *Truthes*, his *worſhip*, his *glory*, his *Government* went out; and *ſhall* we not hope as Antichriſt goes *out*, ſo Chriſt will come *in*, his *Truthes*, his *worſhip*, his *glory*, his *Government* will come in and be ſet up in *power* and *beautie* among us? Surely *ſo farre* as *Antichriſt's dominion* hath obſcured or hindred the *Government of Chriſt* among us, *ſo farre* ſhall his *deſtruction* and *extirpation* make way for the *lifting up* of the *Kingdome of the Lord Jeſus* in our borders: and ſo England ſhall not need *wait* for her *Nationall Salvation*, prayed and hoped for, till the *Totall* and *Finall* deſtruction of the *man of ſin* from the face of the earth, while in the *Sole* Government and Kingdome of Jeſus Chriſt is the glory and happineſſe of a

Church and people, and cauſe enough joy and triumph; for ſo runnes the *Command* and *Promiſe* together, *Rejoyce greatly, O daughter of Zion, ſhout, O daughter of Jeruſalem: Behold, thy King commeth unto thee: he is juſt and having Salvation.*

Zech.9.9.

I have done with this ſecond Conjecture of the approach of *Babylons* downfall: the third followes.

3. Conjecture. Revel.18.4.

And that is, That *God hath begun* with ſuch a diſtinct and audible voice from heaven to *Call his people out of Babylon*, ſaying, *Come out of her my people, that ye be not pertakers of her ſinnes*, (her idolatries, her bowings and cringings, her Altars, Croſſes and Crucifixes, her curſed Ceremonies, falſe worſhip, falſe doctrines, *teaching for doctrines the traditions of men.* Be ye not partakers with her of her ſins) *leſt ye partake with her alſo in her plagues.* This Call God hath made from heaven, not only by the pure and powerfull preaching of the Word, which like the Sun hath broken through the cloud of *errour* and *ignorance*, ſpread upon the face of the Kingdome by the popiſh Factors and Agents here, and now ſhines upon us with a cleere and enliving influence (bleſſed be God) I ſay, not only by this voice hath God call'd to us, *Come out of her*, but yet more diſtinctly and fully by bringing us into the *bond of the Covenant*, that *Solemn Proteſtation* into which both Houſes of Parliament, and the greateſt part of the Kingdome (after them) have religiouſly and ſolemnly entred; which hath been to us like the Iſraelites Circumciſion to them at the end of their fortie yeeres travell: our *Gilgal: The rouling away of our reproch.* As it was their *reproch* among the heathen that they had not been *Circumciſed* from the day they came forth from the land of

Joſh.5.9.

Egypt,

Egypt, ſo it was *Englands* reproch among the Churches (and we have heard of it on both eares) that we were never *ſeparated from Rome* by ſolemne Covenant and Proteſtation as other Reformed Churches in *Germanie, France, Scotland*, &c. who were therefore called Proteſtants, becauſe they did ſolemnly proteſt againſt the Pope, and enter a religious Covenant to *ſeparate* from all his Antichriſtian uſurpations, while there was nothing, as ſome could hit us in the teeth, that made us differ from Rome but a bare Proclamation: But brethren, how ever that reproch was as untrue as it was uncharitable (for there was a reall ſeparation from the uſurpations and doctrine of that *man of ſin*) yet we have infinite cauſe to bleſſe God for that dayes work in the Houſe of Parl. and may chriſten it, *Gilgal*, i.e. *Rolling*; becauſe then and thereby did the Lord roll away this reproch from *England*; and if you will obſerve it you may, with the Prophet *Haggai*, *From that very day hath the Lord bleſt us*: Great things hath God done *by* and *for* our Parliament ſince that day, as hereafter ſhall appeare. Now brethren, when this call was made from heaven in that 18. of the *Revelations*, ſee I beſeech you what a voyce followed in the 2. *verſ.* for though it is expreſt before, it muſt be underſtood after (for it had been too late to fly out of *Babylon*, when *Babylon* was fallen) ſee I ſay, and heare what the voyce is upon this Separation, *Babylon the great is fallen, is fallen.* Surely my brethren as the call out of *Babylon* hath been in other Churches, ſo it will in this poore oppreſſed Church of *England*, be an immediate Forerunner of *Babylons* down-fall: and if by this as by the two former Evidences it appeares that *Antichriſt*

Hagg. 2. 19.

Revel. 18. 2.

is falling, though his fall may cause the Nations to shake, yet the issue and result will be peace and truth and mercy to these three Kingdomes.

Second Arg. The stay of the flight of Gods people. *Psal.55.6.*

The second argument of hope, is that *God hath staied the flight of his people,* were they not all upon *David's* wish, *Oh that I had wings like a Dove,* and as many as could disengage themselves from their intanglements here, were they not even upon the tiptoe, ready to take their flight, where they might happily find an hole where they might hide themselves from the storme and tempest, that was comming upon us, with a dreadfull aspect and noise. But God did suddenly and even miraculously stay their flight; I could tell you of a ship fraught with Christians that after they had lancht forth a day or two into the deep, were struck all sick as it were by an immediate hand from heaven, and glad to turn their sayles and come back againe for cure and recovery. I could tell you of another vessel from the Irish coasts, which the winds had brought within view of the American shore, and were even now *hawling* to Land, when the great master of the winds in a moment of time commanded them to blow with a contrary blast, and in one continued storme to drive the vessel back again, so that in an incredible short space the passengers found themselves upon the very same coasts from which they first hoysed up their sayles. Preparations were made by some very considerable Personages for a Western voyage, the vessell provided, and goods ready to be carried *aboard,* when an unexpected and almost a miraculous providence diverted that designe in the very nick of time.

I read in the Roman history, when the Roman Army

my had once turnd back before the Sabines their enemie, in the day of battle, and at the prayer of *Romulus*, *Jupiter* ſtayed their flight, who on a ſudden returned upon their purſuing enemies, and overcame them; *Romulus* in way of thankfull acknowledgement and remembrance of ſuch a miracle, built a Temple in the place where the flight was ſtayed, and to *Jupiter's* names added another *title*, calling him from thenceforth *Jupiter Stator*: The immediate hand of divine providence hath made many even miraculous ſtayes of his flying ſervants for which they have cauſe in a like manner to erect monuments of thankfulneſſe and may honour God with a new title *Jehovah Stator*, Jehovah *that ſtayed the flight of his poor perſecuted flying people*, for ſurely it ſpeaks in more then ordinary language that God intends good for his people; for as when God intends to deſtroy a people or place, he gives his ſervants ſome ſecret warning and bids them fly for their lives, as to *Lot* when *Sodome* muſt be burnt with fire and brimſtone, *Eſcape for thy life, look not behind thee, eſcape to the mountain.* And the Chriſtians in Jeruſalem before it was deſtroyed, heard a voice by night crying, *Ite ad Pellam, Ite ad Pellam*; away to *Pella*, fly to *Pella*. So on the other ſide when God doth in ſuch a wonderfull manner ſtay their flight, yea doth bring them back again by a ſtrong hand out of Captivity, ſurely the meaning of it is, that word of God to Iſrael looking which way they might fly from the Egyptian Army, *Stand ſtill, and ſee the ſalvation of the Lord*; or like that word in *Iſaiah* to the Grape-gatherer concerning the cluſter that was ready to be deſtroyed, *Deſtroy it not for there is a bleſſing in it.* Stay, ſtay, for I have yet a bleſſing for

Gen.19.17.

Joſeph *de bello Jud.*

Exod.14.13.

Iſai.65.8.

for *England*. Hath God think you ſtaid ſo many of his Worthies, and brought back others, to ſlay them by the hands of Papiſts and murderers? I bleſſe God I want faith to beleeve it. Surely this Stay of thouſands and Return of many of the precious ſonnes of Sion, I cannot look upon, but as the firſt fruits of our Reſurrection.

3. Arg. The Colledge of skilfull Phyſicians.

A third ground of hope is, *That God hath called together a Colledge of skilfull Phyſicians* to diſcover our diſeaſe and ſtudy our cure. This ſhews that God is not yet willing that *England* ſhould dye; as when a King commands all his skilfull Phyſicians to goe to a ſick favourite and lay their heads together to find out the cauſe and cure of his ſickneſſe, it is an argument he is unwilling that favourite ſhould miſcarry for want of means of recovery.

Jer. 8.22.

When Iſrael was a dying people, the complaint was, *Is there no balme in Gilead, is there no Phyſician there?* When God will not have a wound healed, he hides away the balme that ſhould doe it, when he intends to deny recovery, ordinarily he denies a Phyſician; at leaſt he doth not uſually create extraordinary means when he intends to deny deliverance and reviving. Other Parliaments have given up the ghoſt as ſoon as they have been brought forth into the light *The children have come to the birth, and there hath not been ſtrength to bring forth:* But if you will remember what an eminent and mighty arme God put forth in *calling* this Parliament together, and in *keeping* of them together; how he ſent forth his own *Spirit*, as it were through the Kingdome to gather Votes for their election, and ſince their comming together hath commanded their Votes for the Kingdome againſt a torrent

torrent of potent oppoſition: can ye think God hath done all this to let *England* periſh? Other Parliaments have been Parliaments of dayes, or hours rather; this of months, and is like to be a Parliament of years; no weapon form'd againſt it hath proſpered; there have been no inchantments againſt this Parliament, nor divination againſt this great Counſell of the Kingdome. His Majeſty hath been pleaſed to ratifie this Parliament with the broad Seale of the Medes and Perſians, that it cannot be altered; and is all this that *England* may dye under the hands of her Phyſicians? and give up the ghoſt in their armes? God forbid we ſhould think ſuch a thought; According to this time it ſhall be ſaid of this Parliament, *What hath God wrought?*

The Spirit that God hath poured out ſo abundantly on the Kingdome may be a fourth ſecuring pledge that God hath ſome thoughts to doe *England* good; I am ſure it is promiſed in *Joel* as an *evidence* and *fore-runner* of *deliverance* and *ſalvation*, verſ. 28. *I will poure out my Spirit upon all fleſh*, and what then? it follows *verſ.* 32. *In mount Sion and in Jeruſalem ſhall be deliverance.* And this Argument is one of thoſe teeming arguments I told you of, and brings forth more than twins; for as this Spirit of God is one in it ſelfe, and yet divers in his gifts and operations, ſo this encouragement though but one in the head or fountaine of it, doth yet divide it ſelf into many channels.

4. Arg. The effuſion of the Spirit.

Joel 2.28.

Ezek. 39.29.

For firſt God hath poured out on his people a ſpirit of compaſſion towards the deſolations of Sion, and this was in his eyes (whoever he was whether *David* or *Daniel*) that wrote the 102. *Pſal.* ſuch a promiſing argument, that he dare aſſure himſelf and others

1. A ſpirit of Compaſſion.

of a gracious reſtauration with as much confidence as if he had been in Gods boſome when he ſpake it; *Pſal.*102.13. *Thou ſhalt ariſe and have mercy upon Sion*; I, might ſome ſay, we know that, but when, can ye tell? It may be many years or ages hence, we know God will ſave his Church, ſhe ſhall have the better of it in the end; but we may be dead and rotten in our graves before that time, nay ſaith the Prophet, God will doe it and you ſhall ſee it with your eyes, *The time to favour her, yea the ſet time is come*; but how did the man know that? why Brethren, he ſeems not now to ſpeak by a *Spirit* of *propheſie*, or *divine revelation* (as at other times) but by way of *argumentation*, or neceſſary *demonſtration*; the particle *For* (which follows) is a word of inference, inforcing the concluſion from rationall principles or premiſſes, and the reaſon which it uſhers in this his confidence, is that ſweet tender melting frame of ſpirit, which he did wiſely and thankfully obſerve God had created in the boſomes of his people towards the breaches and deſolations of Sion: *For thy ſervants take pleaſure in her ſtones and favour the duſt thereof*. As if he had ſaid, would you have me give you an account of this my hope and confidence, that God will ariſe and have mercy upon Sion. Why (ſaith he) doe you not ſee the ſervants of God every where *troubled* for *Sion*, and *bemoaning Sion*, and *weeping* over *Sion*, crying out over her ruines, oh is this Sion? what the Citie of our ſolemnities? what ſhe that was the praiſe and beauty of the whole earth? ah Lord who can hold his peace at ſuch a ſight as this? who can look upon Sion with dry eyes? are theſe her ſtones that lye thus ſcattered in the duſt? oh it is a thouſand

pities

pities to ſee Sion in ſuch a ſad and mournfull condition? *Oh that our head were waters, and our eyes rivers of tears.* Come Sirs, what ſhall we doe for Sion? is there nothing that we may doe by our petitions to the King of Babylon, our Counſels, our Contributions, our prayers for the repairing of theſe breaches, to the reſtoring of her deſolate places to dwell in? Oh it grieves us at the very ſoule to ſee Sion lye thus like the barren and deſolate wilderneſſe!

Brethren have there not been ſome ſuch *workings* of *Spirit* and *yearning* of *bowels*, and *rollings* and *meltings* of *compaſsions* in the heart of Gods people towards our Engliſh Sion? there have ſurely, and in this buſineſſe we may ſing with *Deborah*. *My heart is towards the Governours of Iſrael who willingly offered themſelves. Bleſſe ye the Lord. The Princes of Iſſachar were with Deborah, even with Deborah and Barak.* Yea the *oppreſsion* of the faithfull *Miniſters*, the *ſuppreſsion* of the precious *truths*, the *violation* of the holy *Ordinances* of the *Houſe* of *God*, together with the *breaches* which have been made upon the *walls* and very *foundations* of Civill government, have been a griefe of ſoul and burden of ſpirit to the ſervants of God, of all ranks and conditions, and it hath *pitied* them *at the heart* to ſee theſe *ſtones* of *beauty* and *ſtrength*, *Religion* and *Policie* lie *in the duſt*; In which if they have been as *ſincere*, as they have been *active*, either the man of God is *out* in his *Logicks*, or elſe none can juſtly cenſure me for preſumption, if upon the ſame premiſſes, I take the humble boldneſſe to inferre the ſame concluſion (the *name* onely changed) *Thou ſhal ariſe and have mercy upon England, for the time to favour her, yea the ſet time is come. For thy* *Judg. 5.9.* *Verſ. 25.*

ſervants take pleaſure in her ſtones, and favour the duſt thereof.

2. A Spirit of Prayer.

2. A Spirit of *Grace and Supplication.* It is not a Spirit of Prayerleſſe compaſſion which God hath poured out, but accompanyed with ſtrong cries and teares. There is a paſſage in the 24. Pſalme, that in my eare ſeemes to ſpeake another kinde of language then uſually is underſtood by Interpreters on that place. *This is the generation of them that ſeek him; that ſeeke thy face, O Jacob.* It ſhould ſeeme it was a troubleſome time with the Church in regard of enemies, and the *Pſalmiſt* lookt abroad, and behold he had ſpied a conſiderable number of praying people, that every where did ſet upon God with *Jacob-like* importunitie, and *would not let him goe till he bleſt them:* why ſaith the Prophet, this is *a generation* of *Wreſtlers*, theſe be none other then the Sons and Daughters of *Jacob*, they be as like him as ever children were like their father, they doe *patrizare*, thus did *Jacob* when in the midſt of his dangers the Angel met him, ſo did he crie and wreſtled, and wreſtled and cry, and would not let him goe without a bleſſing, and for his paines, of a *Jacob* was created *Iſrael*, a Conquerour, *a Prince with God.* Well, prayer hath as much power now with God as ever, it was not *Jacobs* Hands, but *Jacobs* Prayers and teares that preva il'd with God; and therefore *lift up your heads, O ye gates, and be ye lift up ye everlaſting doores:* Be of good cheere, Oh ye *Sons* and *daughters* of *Jacob*; lift up your *heads* and *hearts* in expectation of Victory and Salvation; your Prayers ſhall not be loſt, *The King of glory ſhall come in:* and the anſwere to the queſtion, *Who is the King of glory?* implies what

Pſal. 24. 6.

Gen. 32. 24 *verſ.* 18.

Hoſ. 12. 4.

verſe 7.

what I said before that the state of the Church at that time was *militant*, conflicting with many and mighty adversaries in great hazard and danger, and therefore he presents God to them in the most suitable posture and aspect to their condition, *The Lord strong and mighty, the Lord mighty in battell; the Lord of Hosts*, ver. 10. q.d. though *you* be *weak* and *feeble*, yet the Lord is *strong* and *mighty*, though you have not *equall power* to encounter your enemies in *battell*; yet your *God* is the *Lord of Hosts*, and if he doe but *give the word*, he can have *Armies* enough to attend him to the battell, the Sun, Moon and Starres, the winds and Seas, Frogs, Lice, Caterpillars; the Lord cannot want souldiers, if he will but send out a presse, though he need them not, for he alone is able to conquer all his enemies that rise up against him, *He is mighty in battle*, and therefore be of good cheare, your *prayers* will *doe more* than your *enemies weapons*, for prayer will bring *God*, the *Lord of Hosts* into the Army, and then woe be to them; the victory is yours: and of this he is so confident that he repeats the incouragement, and the ground of it, *vers.* 9. and 10. as if nothing could disadvantage them but want of faith and courage in a confident expectation of a blessed return of their prayers. Surely Brethren, when we may see also how God hath knit the hearts of his people in such an holy conspiracy as it were, to besiege heaven with their prayers, all is not to be given for lost; he intends to bring them off with honour from their straits and hazards: for when God hath resolved not to help a people, he hath usually laid a *bridle of restraint* upon the lips of his praying servants, as he did to *Jeremiah*, *Pray not for this people* *verse 8.* *Jer.* 14. 11.

for their good. So much doth God prize and love the prayers of his *Jeremiah's*, that when he *intends* to *deny*, he will some way or other *forbid* them *to pray*; that so much precious breath may not be spent in vaine: But (Brethren) God hath taken off this bridle from the lips of his people, and put it into the *mouths* of the *enraged railing Rabshekah's* whose *rage* and *tumult* is *come up* into his *eares*. Blessed be God, they are a little more muzled, then they have been in former years. Indeed the times were and not long since, when the language of Gods mourning servants one to another, was that, *Amos* 6.10. *Hold thy tongue for we may not make mention of the Name of the Lord.* Christians could not meet together to call upon the name of their God, though God is their record, it was not *against*, but *for* the King, and his children and Kingdome) but in feare of the *Pursevant*, the *Inquisition*, the *prison*, almost of their lives. With *Daniel* they must into the Lions den, even for what they deserved best of Church and State. Oh the *affliction* and *misery*, the *wormwood* and the *gall* of those times; *Let our souls have them continually in remembrance, and be humbled within us.* But now blessed be God, those fears and stumbling blocks are remoued out of the way, Gods people meet together in publike and in private to pray for the *King*, his *Queen*, and *Children*, the *Parliament* and *Kingdome*; while our enemies look on, and all they can doe is to *curse* and *swear*, and *grin* like a dog, and even *gnaw* their *tongues* for indignation. As if God had reserved the accomplishment of that promise for our times; *Then shall ye call upon me, and ye shall goe and pray unto me.* And surely not without some of that blessed succesſe

Isai. 27.39.

Amos 6. 10.

Lam. 3.19.

Jer. 29.12.13.

ceſſe there promiſed; *I will hearken unto you, and ye ſhall ſeek me and find me, when ye ſhall ſearch for me with all your heart.* I appeal elſe to the obſervation of thoſe that ſit in the watch towres, and wait the *return of prayer*; tell me oh ye *praying Chriſtians*, what hath God with-held from us hitherto of all that we have askt at the throne of grace, unleſſe it be *one thing* which our ſouls long for, and for which we will *wait*, and *pray*, and *hearken what the Lord will ſay, for he will ſpeake peace to his people*, &c.

There is a dreadfull curſe imprecated upon all *prayerleſſe people*, both by *David* and *Jeremiah*, *Poure out thy fury upon the Heathen that know thee not, and upon the families that call not upon thy name, for they have devoured Jacob, and laid waſt his dwelling place:* And ſurely this *curſe* is *gone forth*, and hath kindled upon the habitations of the mighty enemies of prayer, a fire that will burn downe to their very foundations, and none ſhall quench it, a juſt and a righteous judgement that *prayer ſhould pull them downe* that would have *pul'd down prayer*; that *prayer* ſhould *curſe* them that *curſed* and *blaſphemed* that holy *Ordinance*, and *ſpirit* of *prayer*. Surely the prayers of Gods people are gone up to heaven in great aſſemblies, and have ſurrounded the throne of grace, and laid hold on God himſelf; God was never ſo tempted to bow the heavens, and come downe to the reſcue of his people; of whoſe further and prevailing ſucceſſe we may be humbly confident with holy *David*, *Lord thou haſt heard the deſire of the humble, thou wilt prepare their heart, thou wilt cauſe thine eare to heare.* To put the *heart* into a *praying frame* is the *work* of Gods *mighty arme*, which when he hath done, if he ſhould not

Jer. 10.25. *Pſal.* 79.6.7.

Pſal. 10.17.

not hear, he ſhould *croſſe* his *own project*, as well as *diſcourage* his *people*, and rather then that, he will *cauſe* his eare to hear, that is, if any *obſtruction* ſhould lye between beaven and their prayers, God will *bow down* his eare to them, if they cannot *come* up to God, he will *cauſe* his eare to come down to them, he will make hard ſhift as it were to hear, rather than their prayers ſhall be loſt. And therefore *David* reſolves againſt all the objections that can ariſe from the *unworthineſſe* of *himſelf* or his *prayers*. *As for me I will call upon God and the Lord ſhall ſave me. I will. He ſhall:* and ſo againe in the next verſe, *Evening and morning and at noon day, will I pray and cry aloud, and he ſhall heare my voice.* And again, *God ſhall hear and afflict them.* See double and treble confidence, no *may be*, no *peradventure*, he *will* and he *ſhall*. Oh where this holy confidence accompanies prayer, it makes it way through the thickeſt, darkeſt *clouds* of *ſinne* and *dangers*, and pierceth the heavens, and leaves a mighty *ſeale* and *evidence* behind of glorious ſucceſſe: and that is a

Pſal. 55. 16.

Verſe 19.

3. A Spirit of Faith.

Third *iſſue or ſtreame* of which God hath poured out his ſpirit, *ſcil. a ſpirit of Faith*. They be no *faint*, *faithleſſe*, *hopeleſſe* ſupplications which are gone up to heaven in theſe later dayes; In former times indeed there hath been the *ſpirit* of *bondage* (as it were) *upon the prayers* of Gods people; I have heard divers of them complain that they found nothing to hold up their hands, and to keep their hearts cloſe to the duty, but a *ſimple obedience* to the command: but now we may ſay with the Apoſtle, *They have not received the ſpirit of bondage to fear again, but they have received the ſpirit of Adoption wherby they cry Abba Father*

Rom. 8. 15.

Great

Great is the boldneſſe and power that Faith is admitted into, in heaven, if that Scripture be not miſtaken by many of our beſt Divines; *Thus ſaith the Lord, the holy one of Iſrael and his maker, aske of me things to come concerning my Sonnes, and concerning the worke of my hands command ye mee.* *Aske* what you would have me to doe for the *redemption* of my *Sonnes* and *Daughters* out of Babylon, and you ſhall receive; yea *command*, and it ſhall be done. *I will give men for thee, and people for thy life*, Iſai. 43. 4. It ſeems *Luther* underſtood the latitude of this royall *Charter*, who praying for the recovery of a godly uſefull man, amongſt other paſſages, lets fall this tranſcendent rapture of a daring faith, *Fiat mea voluntas*, I beſeech thee let him recover, *My will be done*; and then he falls off ſweetly, *Mea voluntas Domine, quia tua*, My will Lord, becauſe *thy will* for thy *glory*. * He that writes *Luthers* life ſaith thus of him, *Vir iſte potuit quod voluit*, That man could doe what he would with God, it was but aske and have. If there be that power in faith, let the enemies of Gods truth and people looke to themſelves; it were ſafer ſtanding at the mouth of a *Cannon* when it is *diſcharged*, then before the *prayers* of Gods people *diſcharged* by the *hand of faith*. *Mercy* is the *Mother*, *Faith* the *midwife* of deliverances; when Gods people come with *boldneſſe to the throne of grace*, then there is *mercy and grace to help in the time of need*. Faith is the *pledge* and *ſecurity* of *eternall ſalvation*, and therefore may well be the *pawne* and *fore runner* of *temporall Redemption*; There is nothing too hard for Chriſt where a people can beleeve,

Iſai. 45.11.

* Melchior Adamus *vitæ Germanorum Theologorum.*

Heb. 4.16.

Mark 9.23.

4. God hath poured out *the ſpirit of Vnanimitie.* 4. A Spirit of Unanimitie.

Indeed for *the diviſions of Reuben there have been great thoughts of heart.* The Lord knows we were within theſe few moneths in a divided ſhattered poſture, and it is infinite mercy the enemy did not fall upon us then, the divided Houſe could not have ſtood: but God hath begun graciouſly to ſoder our diviſions with the prayers of his people, and the bloud of his Sonne, *the bloud of reconciliation*; *England* and *Scotland*, *Lords* and *Commons*, *Citie* and *Countrey*, *Brethren* and *Brethren* begin graciouſly to combine for the joynt oppoſing of the common adverſary, and the carrying on of the great deſigne of Reformation: while many of thoſe that have laboured to kindle a fire in the Kingdome, have by their malignant breath done nothing elſe but quencht their own coal. Now when the Prophet could ſing that ſong, *Jeruſalem is as a Citie that is compact together*, then obſerve how he drives on the triumph, *Thither the Tribes goe up to give thanks to the Name of the Lord, There are the thrones of judgement*, &c. Then the *worſhip* of the *God* in the *Temple*, and *Civill government* in the *Common wealth* then flouriſht. So when the *ſticks* of *Joſeph and Judah* were made *one* in the *hand of God*, ſo that they became *one Nation* in the land, *verſ.* 22. then follows ſafety, an happy government, peace and ſecurity, and a *Gad*, even a whole *troop* of mercies on that happy *union*. The Lord in mercy perfect this encouragement every day more and more.

Pſal. 122. 3.

Verſ. 4. 5.

Ezek. 37. 19.

5. A Spirit of Magnanimity.

5. You may obſerve a *Spirit of Magnanimitie* to be poured out upon our Worthies, Captains, Souldiers and people. It was a ſad time in Iſrael when the Prophet complained, *They bend their tongues like their bowes for lies, but they are not valiant for the truth*: for

Jer. 9. 3.

what

what followes then? *verſ.* 7. *Therefore thus ſaith the Lord of Hoſts, behold I will melt them and try them.* *Melting* and *trying* judgements are the fruits of a baſe timorous cowardlineſſe for the Truth and Cauſe of God. Indeed *England* was not long ſince like *Iſſachar*, *an Aſſe couching down betwixt two burdens*; The one of the *Church*, the other of the *Commonwealth*: the ſpirit, and life and courage of the Engliſh Nation was even quite expired and extinguiſhed; and it was *ſad*, and *ominous* to all that duly conſidered it. but God who is *ſlow to anger*, and *rich in mercy*, when he might have ſtruck us dead in our ſleep or ſuffered our enemies to have burnt us in our bed, our bed of ſecurity; was pleaſed ſeaſonably and graciouſly to awaken us of our ſleep, and call up the ſpirit of courage and reſolution, whereby ſome of our Nobles did with Queen *Eſther* [*If I periſh, I periſh*] venter into the Royall preſence with their petitions, where God commanded the like *royall favour* and *grace* for *them*, as *He* did for *her*.

Some of our Worthyes in Parliament threatned by the *Sanballads* of our times, have anſwered with ſtout Noble-hearted *Nehemiah* (put in feare of his life) *Should ſuch a man as I fly. We will keep our places, if they come they ſhall find us in our places.* How hath God heightned their ſpirits to great encounters and undertakings to the wonder and aſtoniſhment of all the beholders. *He that was weak among them hath been as David, and he that was as David, like the Angell of the Lord.* Zech. 12.8.

Have not Citie and Countrey come in with their Petitions in one hand, and their Proteſtations in the other, and their lives and fortunes in both, and laid

th m down at the feet of his Majesty and his Parliament, for the defence of Religion, and the Kingdome. Yea, what shall I say? *Out of the mouths of Babes and Sucklings God hath ordained strength that he may still the enemie and the avenger,*

Psal.8.2.

Hath God thus engaged and heightened the spirit of the land to let us fall before our enemies? Doe but read over the 11, 12, 13, 14, 15. *Verses* of the 4th. of *Nehemiah*, and without a paraphrase you may see an Emblemé of that seasonable courage which God hath poured out upon our Governors and people. Hath God awakened us (thinke ye) that we might be slain with our eyes open?

Tell me now in the close of this fourth Argument, what means this abundant effusion of the Spirit; the Spirit of *Compassion, Prayer, Faith, Vnanimity, Magnanimitie?* doth it not speake in Scripture language strong and abundant assurance that God is doing good to *England?* Let's heare whether the next and fifth Argument will not speake with the *same mouth.*

5. Arg. *John* 4. 35. The fields look white to the Haryest.

And that is in the language of our Saviour, *John* 4. 35. *The fields look white to the harvest.*

Brethren the emergencies of the times hath given me occasion to visit diverse places in the Kingdome, and this I find, that where ever I come, there is a poor afflicted people that hunger after the word, that are not content onely with spirituall food if a man will give it them, but are so sharp set that they are ready to pull the Ministers of the Gospel out of their cloathes for *bread* to relieve their *soules*, never did the poore prisoners at Ludgate beg bread more emphatically then these poor soules, it would make your bowels

yerne

yerne to hear the pittifull complaints of thoſe poor creatures in every place; & no wonder alas poor ſouls they have been famiſht and ſtarved to death almoſt by a generation of falſe Prophets Idol ſhepherds, who have *ſtollen away the word of God every one from their neighbours*, and inſtead of *bread* hath given them *ſtones*, ſtoned them with *hard words, loquuntur lapides*, Jude 15 *and hard deeds* too; in ſtead of *fiſhes* have given them *Serpents*; *Cockatriees* for *eggs*; *poyſonous doctrines* for *evangelicall truths*; *chaffe* in ſtead of *wheat*; the *husks* of *ſwine* in ſtead of *childrens bread*; *dead* Ceremonies for pure and *living* ordinances. Did I ſay it is no wonder people cry for bread now? I muſt recall my ſelf, for truly it is a wonder and a great one (if we duly weigh it) that after ſo long a forbearance of wholſome food, there ſhould be any taſt or hunger or life left; that *want* of *bread* hath not cauſed *want* of *appetite* alſo; a *wonder* and an *argument* too that God hath a *people* in *England* to be *brought in* by the *miniſtery* of the word, unleſſe that promiſe be antiquated and out of date. *Bleſſed are they which hunger and thirſt, for they ſhall be filled.* Here is the diſcouragement that we may ſay with our Saviour, *Whence ſhall we have bread that theſe may eate?* Alas where ſhall every congregation in *England* & *Wales* be furniſht with a faithfull and able miniſtery? But brethren he that is able of *ſtones to raiſe up children to Abraham*, is able alſo to *turne ſtones into bread* for theſe chidren; *He that ſayes give ye them to eate is able* ſo to *multiply the Loaves*, that there ſhall be *enough* and *to ſpare*. The maine weight of this care muſt lye upon the great Counſell of the Kingdom: in the meane time Chriſt hath taught every Chriſtian what to doe in this caſe, namely to fall to their pray-

Matth. 5. 6.

John 6. 5.

ers: *The harveſt truly is great, the labourers are few, pray ye therfore the Lord of the harveſt to ſend forth labourers into the harveſt.*

Oh pray, pray, pray, that he that hath created *appetites* will create *bread* alſo, that he that hath reſerved himſelf an *harveſt in* a time of ſuch drought will alſo furniſh himſelf with *labourers* for the bringing in of that harveſt, that *loiterers* may be caſt out and *labourers* may be brought into their places.

And truly Brethren neither in this reſpect alſo hath the Lord *left himſelf* nor *us*, *without witneſſe* that he intends to doe us good, which brings to

6. Arg. The encreaſe of faithfull Miniſters.

The ſixth argument.

And that is, that the Lord hath reſerved to himſelf *many hundred faithfull Prophets*, while we ſaid *with Elijah they are all ſlaine* and *I onely am left and they ſeek my life to take it away*, or as the Prophet complaines concerning *his* ſo we concerning our *Engliſh Jeruſalem. There is none to guid her among all the ſonnes whom ſhe hath brought forth, neither is there any that taketh her by the hand of all the ſonnes that ſhee hath brought up.*

Iſai. 51. 28.

But ſurely Brethren it hath fared with the faithfull Miniſters of England as with the *Hebrew males* in Egypt they have *multiplyed* under *oppreſſions*; And ſo ſtill *the blood of the Martyrs is the ſeed of the Goſpel.* You know the cruell commands and wiles of our *Egyptian Taskemaſters* to kill all the *male children* to ſuppreſſe and ſtrangle in the very birth all the *faithfull and godly Preachers* in the Kingdome: what elſe have been their *Subſcriptions, Oaths of Canonicall obedience, Ceremonies*, with their late *improvement* of *Innowations*, but ſo many ginnes and ſnares to *ſuſpend*

and

and ſtrangle the Conſcientious Clergy, and when they ſaw theſe would not doe miſchiefe enough or not faſt enough, what was their *laſt Oath*, with that *bottomleſſe &c.* but a drug compounded of purpoſe to *choak* or *poyſon* all the ſincere Miniſtry within the Kingdome? One of their Chaplins about the time of the making thereof, comforted another of his ambitious Tribe, *whining* for want of preferment; *Be content man, there will be Livings enough void within this twelve-moneth.* And truly it is a wonder and a miracle of providence, that all the *Livings* in *England* (and the Kingdome it ſelf) are not voided of every faithfull godly Miniſter. But Brethren God hath not only *left us a remnant*, (preſerving them as miraculouſly as the *fire of the Altar* was fancied to be preſerved *under ground* all the time of the Babyloni-an Captivity) but hath alſo *multiplyed* their number by a numerous encreaſe of *yong Timothyes*, admirably *gifted* and *inſtructed* for the *right* and *skilfull dividing of the word of truth*, able and ready to doe ſingular ſervice in the Temple, when the Buyers and Sellers are whipt out; (the Lord Jeſus make this Parliament his whip for that purpoſe) and when by a *warrantable* and *comfortable Call*, they may be ſent forth to this work of the Goſpell. In reſpect of which miraculous improvement *England* may ſing with Jeruſalem returning out of Captivity, wondring at her increaſe, *Who hath begotten me theſe, ſeeing I have loſt my Children, and am deſolate, a Captive, and removing to and fro? Behold I was left alone, theſe where had they been?* Surely I have loſt my Children, my ſonnes have been *ſuſpended, ſilenc't, deprived, degraded, excommunicated, impriſoned* (and ſome of them have *Iſai.49.20.21.*

have died there) *baniſh't*, others have been fain to *fly into the wilderneſſe* from the rage and fury of the *red Dragon*; *I was left alone, a Widow, a Captive*, taken captive and ſpoiled of all my *Goſpel-ornaments*; *Theſe where had they been? who hath begotten them?*

And may we not humbly and thankfully look upon this ſtrange and admirable increaſe, as a forerunner and a pledge, that *Englands* Captivity is now expiring. *If a King gather Souldiers together, hath he not a battell to fight? If an Husbandman hire Labourers, hath he not ſeed to ſow and corn to reap? If a man call Carpenters together, hath he not a ſtructure to build. We are labourers together with God, Ye are Gods Husbandry, Ye are Gods building.*

1 Cor. 3.9.

If God had not ſome *great worke* to doe in *England*, would he think ye make all this great *preparation?* I know and deſire to be ſenſible of it, God hath taken away many of our *famous worthy Divines*, both *Maſters* and *Scholars* in Iſrael, who would have been of ſingular uſe in this great worke of *building the Temple*. *Three Shepherds* did God ſmite almoſt in one week within this Citie, which hath been obſerved to have beene very ominous in former times. *Methuſalem* was taken away the year before the *flood* came, thereby expounding his own name; *A meſſenger of death*. *Auguſtine* immediately before the ſacking of *Hippo*. And before the taking of *Heidelbergh* it was obſerved God took away the chiefe of the learned and godly Preachers, as *Paræus* and others. Divers like inſtances might be produced. But Brethren let me intreat you when your leiſure will ſerve you to make a Catalogue, doe as the Clerks of *London* doe, when they make their *weekly* and *yeerly* *Bills*

Mr Browne.
Mr Swallow.
Mr Rogers.

☞

Bills; Set your *Chriſtnings* right over againſt your *Burials*, and then computing the odds, you ſhall finde many more godly Miniſters have beene *Chriſtned* than *buried*; Bleſſed be God (Brethren) *our Chriſtnings doe farre exceed our Burials*; and that is an argument it is but a *correcting*, not a *deſtroying plague* that is amongſt us.

Beloved Chriſtians, the ſumme is this, take your pens and paper compare your accounts with former ages, and you ſhall not find any age ſince *Proteſtantiſme* firſt came into *England*, that can parallel the faithfull Miniſtery of *England* either for *number*, or that which I would have in the ſecond place taken notice of, (that God may have the glory) for *ſpirituality*, *inwardneſſe*, *power* of *conviction*, and *tranſcendent skill* in diſcovering to their hearers the *need*, *worth*, *uſe*, the *beauty* and *excellencies* of *Jeſus Chriſt*. Miniſteriall Abilities.

Surely Chriſt never road in ſuch triumph in the *Ordinance of preaching*, as now he doth; Compare the labours of the moſt eminent Preachers in *Queene Elizabeths dayes*, with the *labours* of many of *our times*, (& ſome even but *Babes* in compariſon of their years) the *viſion* of Chriſt in theſe dayes with the *viſion* then, and you would almoſt all ſay as the Apoſtle of the *viſion* under the *Law*, and compared with the *Revelation* of Chriſt in the *Goſpel*; *The vaile was upon their face. But we all with open face behold as in a mirrour the glory of the Lord.* Or that the accompliſhment of that promiſe, *Iſai.* 30. 26. was fixt upon our times, wherein *the light of the Moon is as the light of the Sun, and the light of the Sun ſeven-fold, as the light of ſeven dayes.* As much *light* and *revelation* of *Chriſt* in one Sermon as in ſeven of former ages, and 2 *Cor.* 14. 18. *Jer.* 30. 26.

in what degree ſoever that promiſe which hath ſo long beene in the *ſtalke*, doth now begin to ſhoot forth into the *eare*, in that degree muſt *this* be one of *thoſe dayes wherein the Lord will bind up the breaches of his people, and heal the ſtroke of their wound* by the Oracle of the ſame promiſe. I am ſure when God doth give a people *Paſtours according to his own heart*, Jer. 3. 14. he hath a purpoſe *to bring them to Sion*, v. 13. and *to multiply and increaſe them in the Land*, ver. 15.

Jer. 3. 13. 1. 15.

This Argument is of ſo much the more ſtrength, becauſe we may comfortably obſerve the *fruit* to have beene *proportionable* to the *ſeed*, the *ſucceſſe* to the *coſt* and *pains*, which God hath been at in theſe *reviving times*; which caſts me upon

A ſeventh Argument of Hope, and that is, *The plentifull number of Converts*.

Arg. 7. The increaſe of converts.

The Goſpell was never preach't with *greater* and *fairer ſucceſſe*, ſince that time (I thinke) when *three thouſand ſouls was converted* by one Sermon. There is hardly a Sermon preacht by any faithfull Miniſter of the Goſpel, but they hear of ſome or other that being *pricke in their heart* come in with *Men and Brethren what ſhall we doe?* I bleſſe God I doe not ſpeak without book. I doe not beleeve the moſt peaceable times in the Reignes of our former Princes did ever afford a parallel Liſt of Converts of all ſorts both of *Nobles, Lords and Ladies, Gentry, City, Country*, eſpecially among the *Youth*, with abundance of *young Diſciples*, there be in every place it rejoyceth my ſoul to ſee it. Even our *Univerſities*, where Religion hath not been of ſuch an Honourable *eſteem*, as we could wiſh it had been, where (perhaps) a *praying Scholar*, hath been like the Prophet *Iſaiah*, and his

Acts 2. 41.

Pupils,

Pupils, for ſignes and wonders in Iſrael (the more have the maſters of thoſe Schools of the Prophets to anſwer for, that have minded no more the things of Jeſus Chriſt in their government) doe now in ſome Colledges and Halls bring forth not onely here, and there one, (like apples in an after gathering) but by *cluſters* and *ſcores* of *choice and gracious Spirits* of ſingular worth and Hopes; and let thoſe *Elders* ther- be counted *worthy of double honour*, who by *ruling well* doe labour to *countenance* and *propagate purity of Religion*, and the *power of godlineſſe* within their wals. *Iſai.* 8. 18.

This I ſay is the ſucceſſe of that *inward* and *faithfull* and *powerfull Chriſt-preaching Miniſtery*, wherewith God hath bleſt and beautified theſe later times; For I remember what Chriſt ſaid, *John* 12. 32. *And I if I were lifted up would draw all men unto me*, this the *holy Ghoſt* tels us, *he ſpake ſignifying what death he ſhould dye*: But there is alſo as I conceive a *vailed ſence* in the words alluding to the *lifting up* of the *brazen ſerpent* in the wilderneſſe, which was ſo lift up that *all might ſee*, and they that ſaw *were healed* of their ſtings by the fiery ſerpents, and *lived*. Surely if the *Lord Jeſus* were *lifted up* in the miniſtery of the Goſpel that all might ſee, the *neceſſitie, beauty, excellencie*, of this Chriſt, this viſion would be a viſion of *life*, like *the reſurrection of the dead*, the beauty of *Chriſt* would *draw* all men after him; oh that all the miniſters of the Goſpel that deſire to be found *faithfull* and *fruitfull* in their places, would take notice of it and remember what Chriſt ſaid of the ſpirit which he would ſend into the world after his departure. *He ſhall glorifie me; for he ſhall receive of mine, and ſhall* *John* 12. 32. *Verſ.* 33. *John* 16. 14.

ſhew it unto you. If the *holy Ghoſt the ſpirit* of *wiſdome* and *truth* could not uſe any better meanes to *glorifie Chriſt* then *to take of Chriſts excellencies* and hold them out to the view of the world, what other courſe ſhould they that be the *mouth* of the *holy Ghoſt* take to make him lovely and d eſireable in the eyes of their people. This kind of preaching hath been the *ſeed* of a mightie gener ation to Jeſus Chriſt.

Hoſ.9.13. And ſurely *times* of *converſion* are not *times* of *deſtruction, theſe* are not the *children* which are *brought forth to the murderer.* It is the *day of Chriſts power*; when *in the beauty of holineſſe,* (the beauty of holy ordinances) *Chriſt birth dew* (the influence of Chriſts ſpirit, and preſence in thoſe ordinances) is from the *wombe of the morning i.e.* of that *generative* & *enlivening* vertue, that the *dew* of the teeming morning is to the *ſeeds* and *plants* of the earth.

Joel 2.28. Whenſoever God makes that propheſie good to his Church *your ſonnes and your daughters ſhall propheſie your old men ſhall dream dreams, & your yong men ſhall ſee viſions. And upon the ſervants, and upon the hand-maids in thoſe dayes will I poure out my ſpirit.*

Verſ.34. Thoſe dayes ſhall be *daies of deliverance, as the Lord hath ſaid, and to the remnant whom the Lord ſhall call* when *ſoules* begin to riſe from the *dead,* ſhall *bodies* think you fall to the ground?

Take into this argument *a ſecond branch* worthy our thankefull obſervation and that is the power and puritie of profeſſion. *Religion* I am perſwaded was never profeſſed ſince the Apoſtles times, in greater *beauty* and *power* then now it is in *England.* Conſult travelers abroad and they will tell you that in other parts of Chriſtendom, as *France, Germany,* and *Holland, &c.*

Puritie and power of profeſſion.

familie

familie duties are rare things, the *entire ſanctification* of an *whole Lords day* an unknowne peece of preciſeneſſe, with divers others lower parts of profeſſion wanting, the neglect whereof we eſteeme prophane, and let no man thinke we are more preciſe then needs, for God hath made them *ſmart* and *bleed* for their formality and remiſneſſe in religion, the Lord in mercy be reconciled to them in the blood of reconciliation.

I know, and deſire we might all be humbled to the duſt before the Lord in this behalfe, that there be fearfull miſcarryings among profeſſours; much *pride* and *cenſoreouſneſſe* and *deviſions* and *wantonneſſe* and *worldlineſſe*, yea (that which many Heathens would be aſhamed of) *unconſcionable dealings*, whereby much *offence* and *ſcandall* doth dayly ariſe, and the *good way of God is evill ſpoken of*, and I wiſh that every one may lay hand on heart & ſay, *nunquid ego Domine*, My *Lord is it I?* and *what have I done?* remembring that dreadfull word of our Saviour, *woe unto him by whom offences come better that a milſtone were hanged about his necke and he caſt (not into the pitts) but into the midſt of the ſea.* Oh that repentance and reformations may heale their wounds and the Goſpels, woe to them indeed by whom offences come and they do not lay them to heart. Luke 17.1.2.

But I know withall God hath a people, and they noe contemptible number that walke up with their principles, that wear their *garments unſpotted*, (as far as they durſt wherein they live will ſuffer) they *hold faſt the word of life* and *ſhine as lights in the mideſt of a crooked and perverſe generation*, among whom if you come you ſhall finde them as Chryſiſtome ſayes, walking like Angels rather than men and women,

men, I appeal to all observing understanding Christians, whether not onely in respect of other *Churches* but also in comparison of *former times* in *England*, there be not a mightie *improvement* and even a *resurrection* of the *power of godlinesse*.

Gen.19. Jer.5.1. And surely if God would have spared a *Sodome* for *ten*, and *Jerusalem* for *one* righteous person, he will spare *England* for *many tens* and *hundreds* and *thousands*, and (I hope in God I may add) *millions* of such as professe and adorne the Gospel with a shineing and glorious conversation.

Isai.60.20. 21. 22. Now if God be saying to *England Thy people shall be all righteous*, he will also say the *dayes of mourning shall be ended*, ver. 20. and *they shall also inherit the land for ever, the branch of my planting, the worke of my hands, that I may be glorified.*

Brethren I am not turnd *Papist* to plead *merrit*, I do onely humbly argue Gods own *engagements* in the Churches language. *Lord thou wilt ordaine peace for us:* how knowes she that? *Isai.26.12.* *For thou hast wrought all our works in us.*

8. Arg. Deliverance from Idolatry and Blood I come to the eight argument.

Heare it and it will speak peace, *scil.* That *God hath so graciously and even miraculously delivered the Kingdome from guilt* especially *from those two Land-destroying Kingdome-desolating sinnes, Idolatry* and *blood.*

I could instance in more but for passage sake I forbeare. Brethren let me tell you this, you that say this Parliament hath done nothing, I tell thee *unthankfull* and *blind* who ever thou art; if they had done no more but this, namely the keeping out of these *foundations-subverting* provocations which like the roaring Sea were breaking in upon us in these latter dayes, it would contribute more to the *safety* and

hopes

hopes of the Kingdome, and call for more *acknowledgments* and *prayses* at our hands, then if they had made us the most *flourishing common wealth* this day under heaven, or have put us into the most warlike posture that ever we were since we were a nation: for if the *foundations had been destroyed, what could the righteous doe*, or what could the *righteous* have hoped for? There is indeed a world of Idolatry, & there are swarmes of Idolaters in the land; yet blessed be God Idolatry cannot be said to be *the sinne of the land*. Psal. 11.3. Idolatry.

A sinne is then (among divers other wayes) properly said to be *the sinne of a Nation* when it is *established* or at least *tollerated* by law: by the *government* of a Nation, not onely some *Governours* in a Nation. But herein therefore you may with wonder and thankfulnesse remember with what jealousie and resolution of spirit our *Worthies* in *Parliament* did abominate the very mention of a *toleration of Popery* in *Ireland*, protesting that they would rather hazard the losse of that, and of this kingdome too, then consent to a *toleration* of that nature, either there or in any of his Majesties dominions: thus did they with *Nehemiah-like zeal and courage* resolve while some of those whose pretended authority *in* and *over* the *Church* should have suggested to them a little more care of the affairs of Christs kingdome, were either *silent*, or in their great devotion to the cause of Reformation, pleased to be *Mediatours* in that Antichristian motion. Alas Beloved, if the Lords and Commons had not had more Divinity in them than the *Bishops*, Popery might have beene establisht by a law, men might have gone to *Masse* by *act of Parliament*, and we might have trussed up our fardels, and have bid

farewell

farewell England before this time, where ever did *Idolatry* come into a Nation but *desolation* and *ruine* trod upon the heeles of it? It is *the sinne of Gods jealousie* and therefore must needs be the sinne of Gods unquenchable indignation.

And for the other sinne of *bloud* how miraculously hath God delivered us from *bloud guiltinesse*! how neer was this Kingdome to have imbrued its hands in *fraternall bloud*, the bloud of our deer Brethren in *Scotland?* what *preparations* what *arts* and *provocations* to have engaged the King and Kingdome in that *fratricidous designe; woe unto the contrivers thereof* without repentance) *for they have gone in the way of Cain, and ran greedily after the error of Baalam, and have or shall perish in the gainesaying of Core.*

But behold the goodnesse of God to England, that which formerly had often been our great affliction, was now one of the seasonablest *mercies* that ever England saw, *the dissolution of a Parliament*; for surely brethren had the *Paliament* given but *sixpence* towards the mainetenance of that warre, that *Bellum Episcopale* it might have envolved the Kingdome in guilt, brought God as an enimie against us and undone us and our children for ever, our poor Brethren in Ireland have dearly and deeply tasted the bitter and deadly fruite of that *unnaturall* as well as *unchristian* contribution though we hope it was but *extorted* from many of them by the *power* and *policie* of a *wily* and *cruell oppressor* under whose *iron yoke* they did then groane and languish yet *God saw it and was displeased*, and behold into what *devouring flames* hath the *fiercenesse of his anger* broken forth upon them which hath burnt downe almost to the very

foundation

foundation of *that Kingdome*, and they had by this time been made like *Sodome* and *Gomorrah*, *had not the Lord of Hosts left them a little remnant*, and begun to *turn his hand upon the enemy*. But see the justice and righteousnesse of God, who hath kept off that Nation from comming in to their timely rescue and succour, who would suffer themselves for any respects of hopes or fears to be beguiled to a contribution for their spoyling and slaughter. *Behold the goodnesse and severity of God*; Ireland *did contribute their money toward the ruine of* Scotland, *and it did them no harme*: Scotland *would have contributed their lives toward the relief of* Ireland, *and it could doe them no good*. The Lord humble the remnant there for this among the rest of their sinnes, and then heal their wounds, and stinch their bloud: the *shedding* whereof though it have been *just with God*, it hath notwithstanding been *most unjust with men*, and God will be revenged for it; for if the bloud of one *Abel* had so many tongues as drops (*Clamor sanguinum fratris* (so the Heb.) *the voice of thy Brothers Blouds cryeth unto me from the ground*) how many *tongues* have the *blouds* of so many *thousands*, as have been barbarously and inhumanely butchered in *Ireland*, to multiply clamors in the eares of God for vengeance? And therefore oh the *unspeakable love and goodnesse of God*, in keeping the guilt of that *bloud* also from the land! for oh if the bloud in *Ireland* did lift up its voice against *England*, we might sit down in the dust, and weep tears, not of water onely, but of *bloud* too, in a sad expectation of a storm of wrath and bloud to be rained down upon us from heaven, in Gods avengement of our Brethrens desolation! Indeed there hath not been *Jer.1.9.25.*

that ſpeedy diſpatch of ſuccours and ſupplies, as either our Brethren in *Ireland*, or ſtanders by might have expected from a people ſo neerly concerned in their peace or warre, woe or welfare, as we are; but there have been a generation of men (*who they be* God knows) of whom both *King* and his *Parliament* may ſay with *David*, *You are too hard for me ye ſonnes of Zerviah*, who have by ſome wily and myſterious artifices *retarded* the relief and refcue of that *poore*, *bleeding*, *crying*, *dying Nation*; which may by this means complain with the Church, *As for us, our eyes*
Lam. 4. 17. *as yet failed us for our vain helpe, in our watching we have watched for a Nation that could not ſave us*, they have looked on their right hand, and cryed, *Oh helpe me England*; and on the left hand, and cryed, *Oh pitie me, oh ſave me Scotland, my ſoule is weary becauſe of murderers*; but behold *refuge hath failed*, *none* or *few* have come into their ſuccour. I know God hath ſeemed to fight againſt them many times, when men and munition have been ready, the winds have blowne with a croſſe and angry blaſt, but ſurely *the hand of Joab* (and his *Brethren*) hath been in it, who may therefore (without deep humiliation) expect to inherit the Legacie which *Solomon* bequeathed him and
1. Kin. 2. 33. his poſterity, *The Lord ſhall return the bloud of* Ireland *upon the head of Joab, and Abner, and Amaſa; their bloud ſhall returne upon their owne head, and upon the head of their ſeed for ever, but upon the* King and Parliament *there ſhall be peace for ever from the Lord.* If the bloud of the *Sichemites* ſhall be avenged ſevenfold, then the bloud of *Ireland* ſhall be avenged ſeventy times ſeven-fold. Oh Brethren what an *argument* of *hope* is this, that God will ſhew mercy to *England*,

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as much as he hath kept us from the crying guilt of bloud; the bloud of *Scotland*, and the bloud of *Ireland*; for hath their bloud been precious in our eyes, and ſhall not our bloud be precious in Gods eyes?

It was a ſaying of King *James*, that *if God ſhould leave him to kill a man, he would think God did not love him*; What an argument of divine diſpleaſure had it been, if God ſhould have left us to have murdered a Kingdome, two Kingdoms, either by *wilfull ſlaughter*, or by *willing ſufferance*? Surely there is not a greater expreſſion of Gods love to a people or perſon, then when he keeps them from ſinning againſt him, & that in the midſt of many and mighty temptations & provocations. There hath been bloud ſhed *in England*, but bleſſed be God, it hath not been ſhed *by England*, Read over that promiſe, *Iſai. 61. ver. 8. I the Lord love judgement, I hate robbery for burnt offering, and I will direct their way in truth*; and if you thinke God hath made it good to us, then rejoyce in that which follows, *I will make an everlaſting Covenant with them, and their ſeed ſhall be known among the Gentiles, and their off-ſpring among the people, and all that ſee them ſhall acknowledge them that they are the ſeed which the Lord hath bleſſed.*

A ninth ground of Hope that God is waiting to do *England* good, is, that *He hath ſo graciouſly vindicated the reputation of his belyed ſlandered people.*

9. Arg. The clearing of the reputation of his ſlandered ſervants.

The earth hath not been able to bear the words of the *rayling Rabſhekahs* of our times againſt the ſervants and Children of God. *Puritans* the only *Schiſmaticks* and *troublers* of the peace of the Church; and *Papiſts* the Kings beſt *Subjects*; The *Scots* were proclaimed *Rebels* in the *Pulpit* by them that never

had a word to ſpeak *againſt* the *Rebels* in *Ireland*, or *for* Gods poor afflicted people there; and they that have done the King and Kingdome the beſt ſervice, have been ſuggeſted by ſome the greateſt Traytors againſt King and State: but God (according to the word of promiſe) *hath brought forth their righteouſneſſe as the light, and their judgement as the noon day.* *Religion* hath been found to be wounded under the ſides of *Puritaniſme*; his *Majeſty* cals the *Scots* his *good Subjects*; the *Parliament* their *Friends* their *Brethren*; *Papiſts* doe now diſcover themſelves to be the *Traytors* and *Rebels*, while thoſe that have been ſtigmatized with thoſe infamies and ſcandals, are honoured in the eye of the Kingdome for the *Patrons* of *Religion*, and *Patriots* of the *Countrey*. And you ſhall finde that the time when *God takes away the rebuke of his people* is a time alſo of *wiping off tears from their eyes*. In that day *when God will plead the cauſe of his people, he will alſo execute judgement for them*. In that day *when he brings them forth to the light, he will build their walls, and the decree ſhall be far removed.*

Pſal. 37. 6.

Iſai. 25. 8.

Mica. 7. 9. 10. 11.

The Tenth Argument.

10. Arg. Our Enemies.

A great part of our hopes lyeth in our Enemies themſelves. They that have *threatned* us the greateſt *dangers* doe now *promiſe* us the greateſt *hopes*; *Howbeit* (as God ſpeaks of the Babylonian Tyrant, *Iſai.* 10. 7. *They mean not ſo neither doe their hearts think ſo, but it is in their hearts to deſtroy and to cut off people not a few*. And this argument is *twiſted* of a *ſix-fold thread*, and ſurely a *twice treble cord* is not *eaſily broken*.

Iſai. 10. 7.

The fulneſſe of their ſinnes.

The firſt is, *The fulneſſe of their ſin. We have heard of the pride of Moab* (*ſaid the Church*) he is very *proud*,

proud, even of his haughtineſſe, and his pride, and his wrath. We have heard of the pride of the Enemies, (may England ſay they are very proud) even of their *haughtineſſe* and their *pride* and their *wrath*; I, and *felt* it too: the *villanies* of their *Courts*, the *vileneſſe* of their *officers*, the *viciouſneſſe* of their *families*, their owne *briberies*, *covetouſneſſe*, *unſatiable ambition*, their *perjuries*, *adulteries*, *drunkenneſſe*, *prophane healths*, *curſed oaths*, *oaths fetcht I know not how many miles in hell*, *malice* againſt the *power of godlineſſe*, *blaſphemies* againſt the *ſpirit of prayer*, *ſuppreſſion* of the *truth*, *oppreſſion* of the *faithfull Miniſters* thereof, *diſcountenancing of religion*, *encouragement* and *ſupport* of *prophaneneſſe* and *ſuperſtition*; to all which we may juſtly put an *&c.* of an endleſſe catalogue of all manner of wickedneſſes, *Alſo in their skirts is found the bloud of the ſoules of poore innocents: not only the bloud of mens liberties, eſtates, limbs, lively-hoods* and *lives, but the bloud of ſoules*; thouſands of *ſoules* have been ſent to *hell* either by their corrupt and poyſonous *drugs*, or at leſt for want of ſound and ſeaſonable *food*, and all this (as it followes there) hath *not been found by ſecret ſearch but upon all theſe. The ſhew of their countenance doth witneſſe againſt them, and they declare their ſin as Sodome, they hide it not:* they went not *behind the dore* to commit their villanies, but in the eye of the Kingdome, in the face of the Sun have they diſcovered their ſhame, ſurely they were not altogether ſo good as the *whited Sepulchers* our Saviour ſpeaks of; nor ſo much an outſide of holineſſe unleſſe in ſome Idolatrous, ridiculous cringings and complements, inſide and outſide ſtinking Sepulchers; never a more ulcerous rotten body hath

Iſai. 16. 6.

Jer. 2. 34.

Iſai. 3. 9.

been beheld then that which hath been laid before & anatomized by the grave and learned Counsel and Colledge of Physicians now assembled. Posterity shall hear and blush and be ashamed and astonish't at the report of such unheard of abominations.

*Gen.*15.16. And *If the sinnes of these Amorites be full*, what remains, but that (in answer to the type shewed to *Abraham*) *they must be destroyed*, and *Israel* (now in the very edge of the wilderness) *brought in to their possessions*. Tell me else what is there yet remaining that may fill up the measure of their iniquities?

*Heb.*12.4. It may be some will reply (with the Apostle, *Heb.* 12.4.) *Ye have not yet resisted to bloud*; they have not yet broken forth into a *bloudy and fiery persecution*.

To which I answer, that we have not, it is part of our *salvation*, not of their *moderation*; we may thank *God* not *them*, that the *Cinders* of *Queen Maryes* dayes are not uncovered, and *blown up* into a fiercer *flame* than ever. Looke into their *Ephah*, and there you shall finde Puniards and Pistols, match and powder, fire and faggot, and all the instruments of a fiery triall and bloudy persecution. Brethren what meant the casting of *new Cannons*, the repairing of *old prisons* (that were never used since the *Lollards* dayes,) the preparing of *strange Engines* of cruelty, and such *aboundance of Armes*, that all the wisedome and power of Parliament cannot divest them off to this day? what mean these things I say?

When I see Boyes gathering of sticks and other fuell together, doe not I know they mean to make a bone-fire? Certainly (Brethren) *Smithfield* had not now to have been fil'd with faggots, and the prisons with Professours; Godly Ministers had not now to have

have been made the ranſome of Prieſts and Jeſuites; the Parliament had not now been unblown up, nor our Worthies to have been murthered; the ſtreets had not now been to have run down with bloud; and the whole Kingdome to have been made the ſeat and ſtage of the moſt bloudy warre and perſecution that ever was acted by barbarous hands, had our Anti-chriſtian enemies had time and opportunity to have ſet abroach their Hogs-heads of wrath and revenge which they have been tunning up theſe many yeares together. Witneſſe poor, bleeding, groaning, gaſping dying *Ireland*, was there ever ſuch treacheries and treaſons, ſuch maſſacres and murders, ſuch deflouring of Virgins, ſuch raviſhing of women with child, and then ripping them up alive, and tearing out their unborn infants out of their wombs, ſuch tortures and torments invented by the wit and madneſſe and malice ever heard of among Heathen and Barbarians? yea the *Heathen* ſhall hear of it and be aſhamed; *after ages* ſhall read, and their faces ſhall gather paleneſſe, fear ſhall take hold on them, as pangs upon a woman in travail, when theſe tidings ſhall come to their eares.

And were not (I pray you) the ſame *whips* prepared for our *backs*, the ſame *knives* for our *throats*, the ſame *ſwords* for our *bowels*, the ſame *halters* for our *necks*, the ſame *fire* for our *houſes*, the ſame *tortures* and *torments* for our *ſelves* and *wives* and *children* and *families*? was not the ſame *maſſacre* and *butchery* plotted, contrived, and ſealed up by oath and ſacrament for all the three Kingdomes? and now that all this hath not been acted upon us in the ſame height of miſchiefe and fury, we are no more beho'ding to our

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Babylonian adversaries, then *Jacob* to his Brother *Esau* for his life and safety, what time he said within himselfe, *The dayes of mourning for my father are at hand;* Gen.27.41. *then will I slay my brother Jacob. Then I will*, now I *would*, but now I *cannot*, his *will* waited but for a *then*; there was no want of *will* but of *opportunitie* onely in *Esau*, that *Jacob* was not murdered like *Abel*; nor in our *Isau-like* brethren that we are not murdered like our brethren in *Ireland*; *Esau's heart* was full of *bloud*, though his hands were not; and so were, and so are our *Esaus*, very thirsty they are for bloud, they began to sip of the cup of *Protestant-puritan* bloud (as they called it,) the bloud of their *liberties*, *estates*, *livelyhoods*, *limbs*, and very sweet it was, and much they thirsted after the *bloud* of their *lives*; if their *eare bloud* was so sweet what would their *throat bloud*, their *heart bloud be?* and well, they hoped long before this to have glutted themselves with deep draughts of *English bloud*, they promised themselves Deut.33.29. a whole *vintage* of *bloud* before this, day but blessed be God hitherto they are *found lyers*; they said they would not leave a Puritan in the Kingdome, but that was a lye; they said they would make the proudest of them all take their *cursed oathes* &c. but that was a *lye*; they said their *hand* should reach *New-England* too, but that was a *lye*; a thousand such *lyes* they have told; though I'le bear them witnesse they did not intend to lye, certainly they meant as they spoke; their hearts were full of *bloud* though their hands were not, and can any one doubt their sinnes are come to the height; bring me a sinne which they have not committed (among them) with an high hand and an out streched arme, and I shall be almost perswaded that

that God will ſpare them: but me thinks I ſee the *two women* (in *Zachariahs* viſion) *with the wind in their wings coming to take up this Ephah between earth and heaven, and to carry it into the land of Shinar,* (even Babylon, Romiſh Babylon) from whence it came, *that there it may be ſetled upon her owne baſe.* Their *Ephah is full of wickedneſſe,* 'tis *full,* 'tis *full.* Zech. 5. 9.

Be of good chear you *waiting ſervants* of *God,* our *Enemies wickedneſſe* is like to ſtand us in more ſtead, than our *own prayers*: our *prayers* are *imperfect,* their *ſinnes* are *perfect*; if our *prayers* cannot pull them down, their *wickedneſſe* ſhall, eſpecially if we conſider in the ſecond place.

Their wicked and deſperate *Mediums* which they uſe for the effecting of their owne deſignes. 1. Their wicked mediums they uſe to ſupport themſelves.

Are they not a generation of men that never had a *Vote* for *Jeſus Chriſt?* doe they not oppoſe all *Reformation* both of *Church* and *Common-wealth,* that cannot ſtand with their own *pride* and *ambition?* yea, they would not paſſe to *ſacrifice three Kingdomes* at once to their own *pompe* and *luſts,* could they get the *knife* into their owne hand. *Tumults* and *diviſions, Treacheries* and *treaſons, maſſacres* and *murders* are the underſetters of their Babel, and heark the Prophets queſtion, *Shall they eſcape by iniquity?* have they no other inſtruments for their defence but *inſtruments of cruelty?* no other *policies* but the policies of *Antichriſt?* no other *mediums* but ſuch as they borrow from the *Prince and powers of darkneſſe?* and *Shall they eſcape by theſe?* no, *In thine anger caſt down the people O God.* It is *propheticall* as well as *optative,* not onely in thine anger *doe* thou caſt them downe, but in thine anger thou *wilt* caſt downe this people, *Pſal.* 56. 7.

O Lord. Had I ſeen them humbling themſelves and *walking ſoftly* with *Ahab*, it might have *prevailed* with God, for a time had they but uſed their policie (in which they ſo much truſted) it might have prevailed with *men*. We are a mercifull nation (too mercifull God be mercifull to us) and might happily have *compounded* the buſineſſe betwixt *Chriſt* and *Antichriſt*; (according to the deſire of the Harlot, *neither mine* nor *thine*, but let it be *divided*) and ſo wrath might have come upon the whole Kingdome. And therefore when I ſee them by a juſt judgement of God upon them *loſe* their *judgements* that have firſt loſt their *Conſcience*, and put off the *man* as well as the *Saint*; they ſeem to be of that *generation* who when *their kingdome was full of darkneſſe, gnawed their tongues for pain, and blaſphemed the God of heaven, becauſe of their pains and ſores, and repented not of their deeds*: and therefore *neer* their *ruine* and *deſolation*. *Who ever hardened himſelf againſt God and proſpered?*

2 Kings 3.26.

Revel. 16.10.11.

Job 9.4.

A third branch of this Argument.

The diſcovery of their wickedneſſe and Counſels. Time was when we might not peep nor mutter, nor whiſper out our juſt and ſad complaint in the modeſteſt language of a trembling lip, but it was cenſured for ſchiſme and faction, ſedition and treaſon, and what not? *They made a man an offender for a word.* They *made* him an offender, when neither his *actions* nor his *words* did make him ſo; but bleſſed be God, the times are turned, and we may lawfully call a *Spade* a *Spade*; *Popery Superſtition* and *Idolatry*; the *Pope Antichriſt*; and a *Biſhop &c.*

Mi'n mutire nefas nec clam nec cum ſcrobe nuſquam? Perſ.

Iſai. 29.21.

Their folly is made known to all men; *God hath diſcovered their folly, and made them baſe and contemptible*

2 Tim. 3.8.9. Mal. 2.9.

ble before all the people, according as they have not kept Gods wayes, but have been partiall in the Law. And what doth the Apoſtle inferre upon the diſcovery of the falſe Apoſtles folly? why, *They ſhall proceed no further.* God will ſtop them in their wayes of ſeduction and perſecution; they have done their worſt, he is very confident of that, *They ſhall proceed no further*; God hath diſcovered the words and counſels they have had in their very bed chambers, as 2 *Kings* 6. 12. Were there no more but this, it would ſpeak great *hopes*, but behold

A fourth branch or twiſt to ſtrengthen this Argument, and that is, that God hath not onely diſcovered their Counſels, but hath alſo *fruſtrated and blaſted their projects.*

They have *covered ſnares* for our feet, but God hath *diſcovered* them; they have *appointed our deſtructions*, but God hath diſappointed their expectations. Plot hath been hatcht upon plot, treaſon upon treaſon, now upon *Scotland*, and then upon *England*, and anon upon *Ireland*, now in the *North*, and by and by in the *South*, ſometime upon the *Citie*, and then upon the *Parliament*, the whole *Houſe*, particular *Members*, by *plague ſore* clouts, *poyſons*, armed-*Cut-throat* villains, what not? but bleſſed be God, they have all been hitherto like the *untimely fruit of a woman, that could never ſee the Sun*; what promiſe God *made* to *Iſrael*, he hath *made good* to *England*, *no weapon formed againſt it hath proſpered*: *many* weapons have been *formed*, cruell, deadly, formidable weapons, but *none proſpered*; theſe later years have been nothing elſe but a ſeries of treachery and treaſon againſt King and State; and though God hath *hedged* up their way *Iſai.* 54. 17.

with *thorns*, yea *compaſt* them about with *hewen ſtones* yet have not theſe deſperate Engineers *deſiſted* their Treaſons, but *changed* them only (as many men doe their ſinnes) out of one Rebellion into another, out of one wicked plot into another curſed conſpiracy; and that none of theſe have *proſpered*, is it not a fruit of the Covenant (in the former place) *In righteouſneſſe ſhalt thou be eſtabliſhed, thou ſhalt be farre from oppreſſion, and from terrour, for it ſhall not come neer thee.* It hath come toward us indeed, but not *neer* us; or *neer* us it may be, but not *upon* us; And an Argument it is, that our *Enemies gather themſelves together, but not by God, and that they that doe gather together againſt us, ſhall fall for our ſakes.* Tell me but one deſigne wherein the Parliament hath miſcarried; and but one project wherein the Malignant party have proſpered, and I will give you leave to call all theſe hopes into queſtion. This is much, but this is not all, for not onely this, but

Iſai. 54. 14.

Fifthly, *Their weapons have been turn'd upon their owne boſome, and their Cannons have broken, and ſplinterd into their owne faces.* They have loſt ground by advancing, neither hath any thing, or in rationall probabilities, could any thing have contributed ſo powerfully to their owne ruine, as that which they have projected for their ſupport and conqueſt.

You may obſerve it in a conſtant ſucceſſion of their plots and Counſels, it hath been the unchangeable *project of divine providence* to beat them with their owne weapons, to turne the mouth of their Cannons upon their owne forces, to burn them with the fire they have kindled, and caſt them into the pits themſelves have digged, *and in the things wherein they have*

have delt proudly, ſtill to be above them. In ſo much that when thoſe which have been inbarqued in the great deſigne of Reformation, have been non-pluſt, and not know what to doe next, the Enemies contrivements have dig'd them an hole to creep out at, where they have found a path of providence chalkt out to them, and with liberty and enlargements have gone on and proſpered. Surely all Parliament endeavours and unweariable debates have not conduc'd ſo much to the ripening of our hopes, as the headlong deſperate attempts of the enraged adverſaries. *Exod.* 18. 11.

Could all the viſible Artillery, of the poor deriided and deſpiſed people of God, have ever given ſuch a *wound* to the *Prelacie*, as they have received in their owne Epiſcopall warre with *Scotland?* or hath any thing ſo dangerouſly ſhaken the foundation of their rotten fabrick, as the diſcharging of their *roaring Canons, overladen* with an *oath* of an unreaſonable ſize, and ramd up to the very mouth with a voluminous *&c.*? And while by their late learned and vigorous proteſtation, they thought to have been above the Parliament by trampling under their feet the Acts of King and State (becauſe not conſecrated forſooth by their *Epiſcopall Vote*) they did that in an houre, which the Parliament could not doe in a year, and (not much unlike the Angels that kept not their firſt eſtate) caſt themſelves down from their Hierarchicall ſeat, and loſt both Vote and place in that *Royall* Senate. Surely theſe were their *Babels* which they built of purpoſe to be above all *inundations, But God came down and confounded their language.*

What skill and phyſick could have been ſo effectually operative for the purging of that repreſentative

body of the Kingdome from ſo many corrupt and peſtilentiall humours, which did much endanger the conſtitution thereof, as their owne malignant and deſperate *activity?* or was there any means within the view of rationall conjecture, and the liſt of ſecond cauſes that could give ſuch hopes or probability that ever popery and Papiſts ſhould ever be rooted out of his Majeſties Dominions, as their own trayterous and Antichriſtian inſurrections and rebellions?

Job 5.12.13. *But this is the working of him that diſappointeth the devices of the crafty, ſo that their hands cannot perform their enterpriſe. That taketh the wiſe in their own craft: and carries the counſell of the froward headlong.* And when we ſee *heatheniſh* men *ſinke downe in their owne* Pſal. 9.15.16. *pit, their foot taken in their net which they made: and the wicked ſnared in the worke of their owne hands,* why ſhould not thoſe that waite upon God ſing their verſ. 17. *Higgaion. Selah.* in an holy confidence that *God* is *executing his judgements on the wicked,* and that their next *turne* (without ſpeedy and importunate repentance) *ſhall be into hell, with all the nations that forget God.* why may not we upon *Davids* premiſſes infer *Davids* concluſion? and when we ſee our *Enemies turned back* reſolve *they ſhall fall and periſh at* Pſal. 9.3. *Gods Preſence. When mine enemies are turned back they ſhall fall and periſh at thy preſence?* oh ye cruell Tyrants, and bloud-thirſty perſecuters of Chriſt and his members, do ye begin to turne your backes and betake your ſelves to your heeles, nay then I know you have not long to live, you are appointed to deſtruction, *you ſhall fall and periſh* at the preſence verſe 6. of God, *oh thou Enemie deſtructions are come to a perpetuall*

petuall end; thou ſhalt deſtroy no more, you ſhall *excommunicate* no more, *ſuſpend* no more, *impriſon* no more, *baniſh* no more, *draw bloud* no more, *raviſh* no more women with child, and then *rip them up* alive before their husbands faces; *murder* no more husbands before the eyes of their tender wives; you ſhall *daſh* out no more infants braines againſt the ſtones, *deflowre* no more virgins, *torture* no more faithfull Miniſters, *burne* no more houſes, *ſpoile* no more Townes and Villages, *lay deſolate* no more Countries, &c. *thou* ſhalt deſtroy no more: thou haſt made an end of deſtroying; and now *thy turne is come, Woe unto thee that ſpoileſt, and thou waſt not ſpoiled, and dealts treacherouſly and they dealt not treacherouſly with thee: when thou ſhalt ceaſe to ſpoile, thou ſhalt be ſpoyled, and when thou makeſt an end to deal treacherouſly they ſhall deal treacherouſly with thee.* Iſai. 33. 1.

How may this encourage us to wait on God, whilſt it lays a *foundation* not onely for *prayer*, in the next verſe, *O Lord be gracious unto us, we have waited for thee, be thou our arme every morning, and our ſalvation alſo in the time of trouble*: but a *foundation* alſo of *faith* and *confidence*, verſ. 5. 6. *The Lord is exalted for he dwelleth on high, he hath filled Sion; he hath filled England* (may we ſay) *with judgement and righteouſneſſe*: There is the *foundation*; and what is the *confidence* he builds on it? it follows, *Wiſedome and knowledge ſhall be the ſtability of thy times and ſtrength of ſalvation.* verſe 2. Verſ. 5. 6.

The ſixth & laſt branch which makes up this Argument compleat and entire, is, *The fear which God hath ſtruck into the hearts of the Enemies.* While God hath made ſome of them Prophets of their own deſtruction,

Eſther 6.13. *Judg.7.13.14.* ction, with *Haman's wife* and the *Midianitiſh Souldier* (and a better *oracle* cannot be than the mouth of an Enemies foretelling his own deſtruction) and hath cauſed a *trembling*, a mightie fear and horror to fall upon others ſo that *the ſword of the Lord and of Gideon* never ſtroke more terror and faintneſſe into the hearts of the Midianites than the *ſword of the Lord and* of *England*, the *ſword of the Lord and of Scotland* doth into the hearts of the Rebels in Ireland; at what time *all the hoſt ran and cryed and fled* hath not God (in his faithfulneſſe and power) made good that promiſe (almoſt to the letter) *one of you ſhall chaſe* *Deut.32.30.* *a thouſand and two put ten thouſand to flight,*

Fear is a certaine foreruner of confuſion; witneſſe the confeſſion of Rahab to the ſpies. *I know the Lord hath given you the land, and that your terror is fallen* *Joſ.2.9* *upon us, and that all the inhabitants of the land faint becauſe of you*: when the Egyptians cry out *let us fly let us fly*, you may know that God begins to *trouble* their *Hoſt*, and *take off their wheels*, and is about to *drown them in the midſt of the Sea*; the Pſalmiſt gives the reaſon of it, *There were they in great fear, for God is in the Congregation of the Righteous.* I could enlarge this conſideration, but we have dwelt long enough here, let us remove to another refuge both of *beauty* and *ſtrength.*

11. Arg. The great things which God hath done already: Too too great for me to recount in this ſo narrow a paſſage of my diſcourſe; neither is it the proper worke of this Argument. I ſhall leave it to thoſe whoſe leiſure and abilities may invite them to undertake a work that requires ſo much skill and induſtry, for ſurely by that time God ſhall have pleaſed to perfect

perfect the *thing* which he hath begun among us; there was never an hiſtory of more wonder and delight delivered over to the eare of poſterity: The Lord find and fit ſome ſpirits to a work of ſo much honour to his Name, and advantage to after-generations. Interim, becauſe I would not altogether faile your expectations, give me leave to preſent to your view ſome of the moſt remarkable footſteps wherein divine providence hath gone as viſibly before our eyes, as ever the *pillar of fire* by *night*, or the *pillar of the cloud* by *day*, before *Moſes* and *Iſrael* in their forty years travell between *Egypt* and the *Land of promiſe*. I muſt but make a bare mention of them, that my diſpatch may not ſwell to too great a bulke and burden.

The *Calling of a Parliament* this Phænix Parliament, which like the Phænix indeed did ſpring out of the *aſhes* of the *old ones*; we had not had now an *indiſſoluble* Parliament, if former Parliaments had not been untimely *diſſolved*; Surely God hath done for this Parliament, in as great *wonder* and more *mercy*, what he did for *Joſhuah*, he hath cauſed the *Sunne to ſtand ſtill in Gibeon*. The light and influence of this Parliament to *ſtand ſtill in England*, that *the people may avenge themſeves upon the enemies of King and Kingdome*; ſo that, as of that day it may be ſaid, *There was no day like that before it nor after it*. I am ſure, there hath been no Parliament day like this *before* it, (what ſhall be *after* it, is known onely to the maker of dayes) *wherein the Lord hearkened to the voice of man*, even to the voice of his poor, praying, deſpiſed people. *Joſh.* 10. 13.

Contemplate I beſeech you every one of you in his

his owne private thoughts the great things which God hath done by this Parliament.

That *miraculous pacification* of the two Kingdomes like the Parliament it ſelf (after many ſad and fearfull diſſolutions) made (we humbly hope) *indiſſoluble* to the unſpeakable ſecurity and joy of both the Nations; and even then when they ſtood like *Joabs* and *Abners* men, ready to have runne together, and ſheathed their ſwords in one anothers bowels; was not the *Signall* given, and *bloud* drawn on both ſides? Oh the fears and tremblings! the pains and horrors of that day! Surely *it is a day much to be obſerved unto the Lord*, &c. You have not forgot I hope that *ſecond Eighty eight*, not long before the Parliament began; nor the *gun-powder treaſons* ſince, from the devouring rage and cruelty whereof, the wakefull eye of providence did reſcue us, while we ſlept; and ſo our deliverances were wrought before our dangers were diſcovered.

Looke into the Common-wealth, and that you ſhall find disburthened of the grievous *preſſures* and *oppreſſions* of *Ship-money*, *Coat* and *conduct money*, and a *bed-roll* of *Monopolies*, as long as the Inventory of all your goods and chattels, meat, drink and clothing; this kind of vermine like the *frogs* of Egypt *comming into your houſes, and bed-chambers, and beds, and ovens, and kneeding troughs*, &c. or like the *Locuſts*, *which darkened the Land, and did eate every herbe of the land, and all the fruit of the trees, ſo that there remained no greene thing in the Land*; all was almoſt eaten up and deſtroyed.

Exod. 8. 3. 4.

Chap. 10. 15.

Look into the Church, and there you ſhall ſee that yoke (which in former ages had been made but

of

of wood, but now of iron; that yoke (which neither we nor our fathers were able to bear, happily broken off our necks, thoſe formidable oaths *ex officio*, and *Canonicall obedience*, *Subſcriptions*, *Canons*, *Images*, *Altars*, and *Altar-worſhip*, with the whole *Romiſh pack* of *Idolatrous Ceremonies* ſeaſonably *ſuſpended* and *removed*, which formerly occaſioned the ſuſpenſion and removing of many godly and learned Miniſters, the bloud of whoſe Miniſtery, and of the ſouls depending upon them, cryes in the language of Sion, *The violence done to me and to my fleſh, be upon Babylon, and my bloud upon the Inhabitants of Chaldea.* Jer. 57.35.36.

Look again into both, and you ſhall ſee thoſe two ſtrong and ſeemingly invincible *Forts*, from whence the Enemie did continually batter down the wals of Church and State. Thoſe two Cities *Pithon* and *Rameſes*, which the Egyptians built not onely for *treaſure Cities*, but alſo to keepe *Iſrael* in *perpetuall bondage*; that *Mizpah* and *Tabor*, where the Prieſts and Judges built Towres wherein to lay men in wait for them that came to worſhip the Lord at Jeruſalem; In *Engliſh*, the *Starre-chamber*, and *High-commiſſion Court*, thrown down to the ground, not ſo much left as the very foundations where they might again erect any ſuch like *fortifications* in after times, to the annoyance of the Kingdome. Exod. 1.11. Hoſ. 5.1.

Where are the *mighty oppreſſours* that made the Kingdome, yea three Kingdomes *tremble*? behold ſome *fled*, others *faſt*, and others taken out of the land of the *Living*. Are not the *Righteous delivered and the wicked brought into their places.* Prov. 11.8.

Remember that great and ſolemne *Proteſtation* till which we were hardly worth our names, *Proteſtants*,

or onely a Name, and without which we might have loſt (who knows how ſoone?) both our *names* and *truth* and *Kingdome*; had not the Lord raiſed and ſtrengthened our reſolutions by this *oath of Gad*. I cal'd it before *Gilgal*, becauſe by that the Lord rolled away our reproch; I may now call it *Gad*, for behold a *troope* commeth, a troope of mercies followed. Behold from thenceforth *baniſhed* ones *returning*, *dangerous* ones *flying*, *Prieſts* and *Jeſuites baniſht*, *faithfull* ſilenc't *Miniſters reſtored*, *Scandalous* Prieſts *diſcovered*, *diſcountenanced*, *threatned* (though becauſe *ſentence againſt* thoſe *evill doers* was not *ſpeedily executed*, *the hearts of thoſe ſonnes of Belial*, *is wholly ſet in them to doe evill*;) the *Maſſe* going downe, *Preaching* going up, *Popery* and *Arminianiſme* hiding the head, *ſound Orthodoxe Doctrine* ſet at libertie, holy *Ordinances* comming in, ridiculous *Cerimonies* going out; the *day of the Lords Reſurrection riſing* (it ſelfe) againe from the *dead*; bad *Canons damned*, good *Lawes enacted*, others *revived*; evill *officers* removed out of places of skill and truſt, faithfull and honourable *perſons* put in their rooms; *Epiſcopall pride bowed* down, the *honour* of the true-hearted *Nobility rayſed* up; thoſe that never had a *Vote* for *Jeſus Chriſt*, *voted out of* their *Votes*; *Lords* and *Commons* bleſſedly *united*; *Diſturbers* of the *publike peace*; *Oppoſers of Reformation curb'd* and *cenſured*; *Cities* and *Countryes* comming in and laying down at the feet of King and Parliament, their lives and eſtates, for Religion and Reformation.

Gen. 30. 11.

Eccleſ. 8. 11.

Aſpice exinde univerſas nationes emergentes ad Dominum deum & ad Dominum chriſtum ejus Tertul. Apol.

Alas Brethren, I ſhall eclipſe the glory of God and the work which he hath wrought; I doe but *darken prayſes*. *Inopem me copia fecit*. I am ſtraitned by fulneſſe,

Job. 38. 2.

neſſe, I have ſo much to doe in this work that I can doe nothing; pray for a large portion of skill and power on them, whoſe ſpirits God either hath or ſhall ſtirre up to this honourable work, of *writing up the righteous acts of the Lord* done for poore *England* in theſe later dayes. Never was the world bleſt with ſuch a viſion as this will be, when it ſhall ſpeake out; wherein *Treaſon* and *Salvation*, *Hells miſchiefe* and *Heavens mercy* meet to make an unparalleld monument of wonder and delight. This ſtory ſhall be the *Anagram* of all the Acts and Monuments which God hath wrought *in* and *for* his Church, ſince the foundations were laid.

That which is my moſt proper work in this Argument is to demonſtrate, that *what hath been done* in and for *England*, hath been done by the immediate wiſedome and power of God; and but as a pledge that God will *perfect the thing which concerns us*. *Pſal.*138.8.

For the former, I will give you theſe two obſervations very worthy of your beſt intentions.

Two evidences that God hath done all that is done.

That *what hath been done*, *hath been done upon the ſpirits of men*. *Not by might nor power but by my ſpirit ſaith the Lord.* not by *force* and *Armes*, not by *violence* and *compulſion* but by a ſecret *influence* upon *mens ſpirits* hath the worke been carried on all this while, *warming* them when deadly *cold* and *frozen encouraging* them whem *deſpairingly poor* and *timerous*, and *heightning* them with dangerouſly *low* and *ſinking*: have I not ſeen men like *Deers* to day, and like *Lyons* to morrow, like *fainting men* now, and like the *Angel of the Lord* anon, clothed with a kinde of *omnipotence* ſo that no oppoſition or hazard hath been able to turn them out of their road, or to ſtand *Zech.*4.6.

1 Evidence.

before them, and this in such a secret concurrence and combination of providence, not by communication and discourse, but when men have been seperated and at distance, that it seemes not lesse miraculous than that which is reported of the *septuagint*. who shut up in their severall studies, and not suffered to communicate their thoughts and labours one to another, did yet by a secret instinct, meet in such an harmonious translation of the Bible that they differ'd neither in sence nor words. To see Lords and Commons so strangely raised and changed (as it were) in the frame of their spirits, as if they were not the same men. Parliament and City, the severall Counties even from the remotest parts of the Kingdome concentred in the same designe and humbly desires of reformation; notwithstanding all art and industry of malignant agents to put all into a combustion. Is not this *his work* who gathers *the waters of the Sea into an heap* and makes them run which way he please? yea if you will call to mind the deportment and behaviour of that ragged regiment that should have fought the *Bishops battels* against *Scotland*, between whom and the barbarous ignorant moores, there went (one would think) but a payre of sheeres, from whom the religious partie in their travell might have expected nothing but inhumane violence and spoile (which oh how greatfull a service would it have been to their masters?) I say if you will remember in what an unexpected posture they carried themselves, much more like *Bishops* then those that set them a worke, pulling up of *railes* which *they had erected*; calling upon idle ministers to preach, whose silence the Bishops did not onely beare with but approve of; threatning scan-

dalous

dalous Prieſts whom they ſupported, letting out the ſtreame of that ſeverity they uſed againſt Papiſts onely, and their popiſh commanders, whom the Biſhops ſpared and favoured, (all the world, but their own Chaplains and favourits will bear me witneſſe I do them no wrong) in a word (for particulars are ſo many) to ſee a poor rude untaught company *keeping* ſuch a *viſitation* in their progreſſe as the Biſhops hardly ever did ſince Queen *Elizabeths* dayes, muſt not all the beholders confeſſe (unleſſe more blind then the *Egyptian* ſorcerers,) *Digitus Dei*, the *finger* yea the *hand* of *God* upon their ſpirits, forcing them like *Jordan* in a *contrary ſtreame* to their wonted courſe; which of the *Puritans* (as they once uſed to call them) had catechiſed this poor ignorant multitude before they went? or which of their Commanders did infuſe into them theſe principles? ſurely their Maſters were men of another Notion. But this was the worke of *him* who *created* the *ſpirit* of man, and hath the *reſidue of ſpirits in his owne hand.*

The God of ſpirits onely can worke on, and governe, and turne, and change, and mould, and faſhion, the ſpirit of man as he pleaſeth. Conſider the *zeale* and *courage* the *wiſdome* and *patience* the *unwearied-neſſe* and *undauntednesſe* of thoſe that are embarqued in the great affairs of *Church* and *ſtate* both at *home* and *abroad*, and you muſt ſay *God is in them of a certaine*, for ſurely theſe are not the ſpirits they brought from home. Every man may eaſily enlarge and ſtrenthen this demonſtration by his own obſervation. I will give you the ſecond obſervation, and that is,

1 Cor. 14. 25.

That which hath been done hath been wrought of the very Rock of difficulty and oppoſition.

Our

2 Euidence

Our mercies and enlargements have not come gliding downe the ſwift and ſilent ſtreame of union and peace. *A great doore and effectuall was opened unto us, but there were (and are) many Adverſaries.* All the births of which this Parliament hath been delivered, have been with great *throws* and *ſorrows*: though (bleſſed be God) the joy of a *maſculine iſſue* hath ſwallowed up (hitherto) the ſorrows of an hand travell.

1 *Cor.*16.9.

In all our mercies we have beheld *Abrahams viſion*, wherein God revealed to him (as in a type) in what a method he muſt expect the accompliſhment of the promiſe and covenant he then made with him and his ſeed.

*Gen.*15.17.

The ſmoaking Furnace hath gone before *the burning Lampe*. Great *feares* and *ſhakings* have uſhered in great *comforts* and *ſetlings* when our hopes have been even giving up the Ghoſt, then have we ſeen ſweet *revivings* and *liftings up* in unexpected and glorious waies.

Our deſpairing times have been Gods *reſcuing* and *redeeming* times, So that as when *Lazarus* was raiſed from the dead *after he had lain foure dayes ſtinking in the grave*, ſuch have the incomes of our deliverances and enlargements been, all the works of him and him onely, *who quickneth the dead*, dead men, dead hopes, dead biſnkſſes, and *calleth thoſe things which are not as though they were.*

*Rom.*4.17.

Sum up all this, and if you would have the ſecond demonſtration, *ſcil.* influence and inference of this argument from a warrantable hand, take't from the man after Gods owne heart well acquinted with his workings, *Pſal.* 75. 1. *That thy name is neer thy wondrous works*

works declare. q.d. that the *wiſdome, power, faithfull-neſſe, mercy, truth* and *goodnes* of our God is now contriving and combining to perfect and haſten our deliverance and mercies, the wonderfull things which God hath done for us already do ſweetly aſcertaine us: in a word, *what God hath done already is an infallible demonſtration God will do more:* This was good Logick in *Davids* time, and may it not be ſo in ours? Surely if *England* do not lay in ſtrange obſtructions of unbelief, unthankfullneſſe, unfruitfulneſſe, theſe premiſſes may ſupport our hearts in the expectation and waiting for a comfortable and deſired concluſion. The Inference.

Hath God thinke you removed all theſe mountaines of difficulties, and laid theſe more then foundations of mercie and reformation, that he may raiſe up a throne for our enemies triumph in the eye of the world.

Hath God *lift us up* that he may *caſt us downe?* and *caſt them down* that he might *lift them up:* which way have they obliged God to do them ſo much honour? I cannot beleeve it, I cannot beleeve it: If God had had a mind to deſtroy us, he wanted not opportunity long agoe, when he had *loskt our feet in the ſtocks*, and we ſtuck faſt in the mire and clay? *Iob* 33.11. *Pſalm.* 40.2.

Bleſſed be God the worke of Reformation is not yet at that *loſſe* which ſome malignant ſpirits (whom an opinion of too much learning ſeare hath made *mad*) would inſultingly charge upon poore *unlearned*, yet not altogether *unlettered* generation. Although I muſt confeſſe, if we conſider the *profeſſed oppoſition* of ſome, and the *bribed mercinary* Apoſtacy of others, blazing ſtars, *ignes fatui!*) it is a wonder of

mercy that *voice* of *rebuke* and *blasphemy* is not heard amongst us. *Isa.37.3.* *The Children are come to the birth, and there is not strength to bring forth.* Many beautifull and masculine births have been brought forth already, and I would gladly have all men which feare thankfullnes and joy, heare God himselfe expostulating the sequell. *Isa.66.9.* *Shall I bring to the birth, and not cause to be bring forth? Or shall I cause to bring forth and shut the wombe saith thy God,* God *hath* and therefore God *will*, is a strong medium of hope, if not a demonstration of Scripture Logicks. Surely Gods hand is *in* doing wonders, and therefore if not for our *sakes*, yet for his own Names sake, he will not see this worke goe back and perish, which casts my discourse and your attentions on:

Psa.84.1,2,3,4 There be sixe *hasts* drawing in the next Turne, *vers.4.* So 2.*Cor.1.10.*

12. Arg. Gods name.

The twelfth and last argument of Hope.

Gods Name seems to be engaged in this worke. First, his *Power* and *Wisdome* (for we must be constrained for brevity sake to lead them by paires.) It was *Moses* jealousie for God, and the argument wherewith he strengthens himselfe to wrestle with him, that *Israel* might not be slaine in the wildernes by the hand of divine justice; if thou shall kill all this people as one man, then the Nations which have heard the fame of thee will speake saying. *Because the Lord was not able to bring them into the land* which he sware unto them, *therefore* he hath slaine them in the wildernes. *Moses* save that his *Act* of justice should be scandolized by the enemies abroad as *want* of *strength* in the Hebrews God to make good his promise unto his people; and this went to *Moses* heart; would not (thinke ye likewise) the *Atheisme* and folly that is mens hearts be tempted out to the like blasphemy, if this worke

First his Power and Wisdome.

Num.14.15,16

worke thus proſperouſly began, and glorioufly carried on like the ſun in the firmament in the eye of all the world ſhould now ſet in a cloude of blood and finall ruine and deſolation? It were better the ſunne ſhould bee covered with ſack-cloth, and the ſtarres ſhould be extinguiſh't into everlaſting darknes then that the *wiſdome* and *power* of God ſhou'd be obſcured with the leaſt ſhadow of ſuch an imputation.

This man began to build, and could not make an end, is the reproach of the fooliſh man. The infinitely wiſe *God* ſaw what the worke would ſtand him in before ever he laid the firſt corner ſtone of it, and therefore need not let the worke deſiſt by being run out of purſe beyond expectation. *Luk.* 14.30.

But ſecondly, as his power and wiſdome; ſo alſo his *Loving kindneſſe* and *tender mercies* might fall under the *Jealouſies* and *miſgivings* of unbeleeving Spirits in ſuch a caſe. Would not ſuch a ſad and diſmall change and turne of things (ſhould all the hopes and expectations of Gods people periſh) bee conſtrued (by the ill-willers to *them* and the *worke*) as the birth and iſſue of his *diſlike* and *hatred* of *them* and it. 2. His loving kindnes and tender mercies.

It was another breach of *Moſes* his holy jealouſie over Gods name. *Leaſt the land whence thou broughteſt them out* ſay, becauſe the Lord was not able to bring them into the land which he promiſed (that before) *and becauſe he hated them* he hath brought them out to ſlay them in the wildernes. You may ſee how well their God loved them (would the *Ægyptians* have ſaid) *Ægypt* was too good for them; and now you may ſee the fruit of their Rebellion againſt their lawfull Soveraigne and Rulers *in Ægypt*; their God hath as a demonſtration how little hee approoved *Deut.* 9.28.

their *religion*, or *defection*, overthrowne them every mothers child in the wildernes.

Alas poore *Pharaoh* how cauſeleſly didſt thou and thy army periſh in the waters! Though ſuch an execution of divine juſtice upon this unbeleeving murmuring generation would not have borne ſuch a charge as this is, yet *Moſes* ſaw how the ſpirit of malignancy in the enemies round about would catch at advantages to *raile* on the name of God, and ſlaunder the footeſteps of his Redeemed.

3. His Faithfulnes and Truth.

Thirdly, his *Faithfulnes* and his *Truth* are like to ſuffer not a little, ſhould this worke proove abortive. It might ſtagger (*in double minded*-men, people not *rooted* nor *ſetled* in the faith) the credit of that obſervation which hath got God ſo much honour and truſt in the world. *They that know thy Name will put their truſt in thee, for thou never faileſt them that ſeek thee.*

Pſalm.9.10.

Pſalm.65.2.

And oh thou that heareſt prayers to thee ſhall all fleſh come when men have found in God an indificency and *infalabillity* of help; Seekers, *they* will begin to *truſt God* too; when they obſerve free *acceſſe certaine audience*, *unmiſcarrying returnes* in addreſſments to the throne of grace, they hither to, they *pray* alſo but let God *deny* to anſwer *Saul*, *hee'l to the witch*, if *God* will not, the *Devill* ſhall: yea failes of returne ſhall be objected againſt God by unbeleeving men, though the fault be in their prayers not in Gods eare. *Why have we faſted ſay they, and thou heareſt not, wherefore have we afflicted our ſoules and thou takeſt no notice?* God tells them in their eares in the next verſe the reaſon of it, and yet though they did offend they were *offended*; they finde fault

Iſa.58.2.

with

with God, when God findes fault with their prayers. *They fast for strife and debate and to smite with the fists of wickednesse.* But let God and them debate the matter betweene themselves; there which occasions a greater scandall is when Gods *Elijah, and Jeremiahs*, and all *Israel, Prophets* and *people* are seeking God in solemn duties fasting and prayer, and that not so much in point of *safety* as of reformation in their just appeales and complaints to the throne of divine justice; not so much in regard of their sufferings, as of Gods dishonours and provocations; and their Enemies stand by and jear at them and their prayers, to see what will be come of them, that they may laugh thē and their prayers to scorne, in such a cease as this is, if God should *make as if he did not hear*, and desert their rescue in the very midest of his seemeing approaches to their succour, (though matters may so stand betweene God and his people, that he may have just cause to do all this) how gladly would the cursed Enemies of God and his ordinances, and people hugg this advantage and blaspheme the *God of truth* and the truth of God; and thousands of standers by be ready to call in question, either the faithfullnesse of God, or the infallibility of those truths which Gods people have so many yeares together profest and suffered for, surely much of the credit of those truthes for which the *Saints have contended into* this appostate generation: *scil. Election without* any consideration of *works foreseen* or *faith foreseene justification* by *faith*, true grace, unchangablenesse of Gods love, &c. *pure ordinances*, and *spiritual dispensations* of *Gospel-worship* and the like; I say much of the credit of these truths and wayes, depends upon

the ſucceſſe of the battels betwixt *Michael* & his *Angels* and the *dragon and his*: and in ſuch a caſe as this is, *David* obſerves how ready God was to ſtep in to the ſuccour of his people, even in the mid'ſt of great conflicts and hazards (as you may ſee in the begining of the Pſalme.) *Thou haſt given a banner to them that fear thee, that it may be diſplayed*; *i. e.* Thou haſt given thy people occaſions of joy and triumph in their victory over their Enemies, why, *becauſe of the truth* that is not onely becauſe of the truth of Gods promiſe, but becauſe alſo of the *truth* of *doctrine* and *worſhip*: which we preſerved among the people of Iſrael, eſpecially of the *Tribe of Juda*; which cleaved to *David*: (for this *Pſalme* is a golden Pſalme of *Davids* to teach, that is to teach the reſt of the *Tribes* by the obſervation of theſe great victories vouchſafe to *David* for the truth ſake, to ſubmit unto his government, choſen and eſtabliſh't by God himſelf.) *David* I ſay, and the houſe of *Juda* preſerved the *truth* of *doctrine* and of *worſhip*; and therefore the *truth* of the *promiſes* did *preſerve them*. *They fought* for the *truth*, and the *truth* fought for *them*, and crowned them with a multitude of victories, over *Aram Naharaim*, and *Aram Zobah*, and the *Edomites*, as you may ſee in the title of the Pſalme, was it ever knowne that God deſerted a people that ſtood up for truth and reformation?

Moller. *in Pſal.* 60.

Is it not the *truth* of *God*, *truth* of *doctrine*, *truth* of *diſcipline*, *truth* of *ordinances*, *truth* of *government*, that *England* ſtands up for this day; if they ſtand for the *truth*, it is not for the truth of God and the God of truth (if we may ſpeake with feare and humble confidence) engaged to ſtand for them? ſurely God will

will do much for his truths sake even when a Church or people deserve not very well at his hands; *Judah* was not much better then *Israel* in regard of great and fearfull sinnes in their conversations, hardly free from *Sodomie* that *peccatum non nominandum*, that sinne not to be named, yet saith God *I will have mercy upon the house of Juda and will save them by the Lord their God*, when at the very same time hee threatens utterly to destroy *Israel*, as *Vers.6.* what was the reason of it, surely one reason was because *Judah* had kept to the way of worship, which God himselfe had prescribed; whiles Israel had made a base and desperate Apostacy to *Jeroboams* calves and idolatrous worship, which *he had devised of his owne heart*, which is therefore brought into the account of Israels undoing. *Ephraim* is oppressed and *broken in judgement, because he willingly walked after the command*, scil. of *Jeroboam*; in the place quoted before) and againe *Ephraim compasseth me about with lies and Israel with deceit* (*scil.* with *lying* and *deceitfull arguments* and colours to justifie their Idolatrous courses) while to the honour of *Judah*, it is reportep in the very same *verse*, and implyed as one reason of their immunitie from Israels destruction; *But Judah yet ruleth with God, and is faithfull with the Saints.* It must needs be understood in regard of divine ordinances, Truths and worship (for otherwise they were extreamly corrupted) in respect whereof saith God, *I will save Judah*, &c.

Hos.1.7.

1 Kings12.33.

Hos.5.11.

Fourthly his *free-grace* of all the rest is highly concernd in it, none of all the *Names* of God having suffered so much by a blasphemous generation of prophane ambitious Priests: *Free grace* hath been spo-

4. His freegrace

ken

ken againſt, and preacht againſt, and printed againſt, though it have been the beſt friend that ever *England* had, & is not yet weary of doing *England* good, which is the higheſt confutations of the lyes and blaſphemies of the Adverſaries that can be. For ſurely free-will hath had no ſhare in theſe bleſſed revivings of our hopes and comforts: This ſalvation of God did not find us a *praying*, *reforming* people but *made* us ſo, it found us with our backs upon God; while he might complaine of *England* as once of *Ephraim*; *For the iniquity of covetouſneſſe was I wroth, and ſmote him: I hid me and was wroth, and he went on frowardly in the way of his heart.*

Iſai.57.17.

And is not *England* deſtroyed for this pride and contumacy? oh no ſee a wonder of *free grace* follows. *I have ſeen his wayes and will heale them*, his wayes, what wayes? why, his waies of *covetouſneſſe* and *frowardneſſe*; theſe were the onely works and wayes God ſaw, theſe were all the preparatives for cure and healing which God found; and yet he reſolves I will *heale him*; as if he ſhould have ſaid, well I ſee theſe froward children will lay nothing to heart *frownes* will not humble them, *blowes* will do them no good if I do not *ſave* them till they ſeek me, they will never be ſaved; if I ſtay for their returning they muſt for ever periſh; I will heale them; I will reſtore comfort to them. I will do it becauſe I will do it, as in my text, *I will be exalted, that I may have mercy upon them*. And truly if the Lord pleaſe to carry on the worke in wayes proportionable to the begining. *Englands* deliverance will be the moſt irrefragable confutation of Popery and Armianiſme, and the higheſt monument of *free-grace* that ever was ſet up in the

Iſai.57.18.

view

view of the world. And therefore in respect of all these the mourners *in* Sion and *for* Sion, may plead and presse *Joshuahs* argument, if this work miscarry; *Lord what wilt thou doe for thy great name?* what wilt thou doe for *thy power* and *wisdome?* thy *mercy and love*, thy *faithfulnesse* and *truth?* what wilt thou doe for thy *free grace?* wilt thou suffer it againe to be trampled under feet by dogs & swine? *Iosh.7.9.*

But you will surely object and say if our hopes should be dasht in peeces, the worke goe backward; Protestants goe downe, Papists and prophane men get up againe, and all returne into the former *chaos* of confusion, and if any should be offended at it; it would be *scandalum acceptum non datum*: God could no wayes be justly charged, the fault would questionlesse be found in our selves, and God must be *justified in his sayings, and clear in his judgements.* Objection.

I do humbly and cordially subscribe to this acknowledgement, God may destroy *England* and be never the lesse *powerfull* and *wise*, *mercifull* and *good*, *faithfull* and *true*, *every way* a God still, and his free-grace no whit lessened; God may say against *England* as once against *Israel*: *I will scatter them into corners, I will make the remembrance of them cease from among the children of men.* I will destroy *England*, and shift for my name as well as I can. Answere. *Deut.32.26.*

How ever give me leave to present unto you these foure observations, which will much, both clear and corroborat the evidence of this twelfth and last argument: Foure observations to strengthen this last argument of Hope

1. *We find God* in all times to have been very *jealous of his owne name*, not onely when this argument hath been *wavered* before him by his faithfull and humble 1. Observation.

remembrances: as you may see in the former in-
Isa.59.16. stances of *Moses* and his successour *Joshuah*, but when (as it seemes) there was no *intercessor* as hee complaines. His owne *righteousnesse* suggested this argument to him and it prevailed even them, when
Deut.32.26. he had *said* and *sworne* (as it were) the finall rooting out of Israel and their very name: see him *saying* it in the forequoted place, *I said I will scatter them into corners, I will make the remembrance of them to cease from among men:* And why did he not? why his
Vers.27. Name did interpose; *I feared the wrath of the enemy least their adversaries should behave themselves strangely.* Wrath, strange wrath, unheard of cruelty; if I leave my people in their adversaries hands, they will shew them no mercy, I will not doe it saith God, *this shall not be*; there he had respect to his *mercy:* mercy
Amos 7.3.6. could not behold such strange wrath and crueltie, and not even weep her self sick as it were. And againe *Least they should say our hand is high and the Lord hath not done all this. Strange pride against God,* as well as *strange wrath against his people*; there he wrought for his power and wisedome, that the Enemie should not rob him of his praise and glory; and as you hear God *saying*, so you may hear him *swearing*, yea saying and *swearing* over and over againe (or at least reporting what he had said and sworn before) *Ezek.* 20. *I said I will poure out my fury,* vers. 8. and *I said* so againe, *vers.* 13. and a third time, *ver.* 21. and *swearing* too (as I say) *I lifted up my hand,* vers. 15. and *I lifted up my hand to them in the wildernesse that I would scatter them,* vers. 23. there you have the *form* of an *oath*, though not the *words* of an *oath*, as you may see, *Gen.*14.22. *I have lifted up my hand unto the Lord,* &c.

I have lifted up my hand, that I will not take from a thread, &c. that is, *I have ſworne.* But what then hindered the execution of Gods *word* and *oath?* It is as often expreſſed in the ſame place, *I wrought for my Names ſake,* verſ. 8. *I wrought for my Names ſake,* verſ. 14. and ſo a third time, *verſ.* 22. and a fourth time, *verſ.* 44. Surely God hath not ordinarily nor eaſily denied the ſolicitations of this argument, even then when his word and oath have ſeemed to have concluded a peoples deſtruction. This muſt be underſtood with much ſobrietie and caution, for in theſe various expreſſions God doth not *change his will,* but *wills a change*; in all theſe ſeeming *mutations,* God diſcovers his *unchangeable* and *immutable love* unto his Name and people.

But ſecondly, obſerve that this plea hath then eſpecially carried all before it, when Gods Name hath been *reproached* and *blaſphemed by the proud Enemie.* They will ſay, *my hand is high (ut ſup.)* nay but they ſhall not, *I am the Lord, that is my Name, and my glory will I not give to another.* I will ſpare Iſrael, rather than their adverſaries ſhall blaſpheme my Name in their deſtruction. 2. Obſervation. *Iſa.* 43. 8.

Iſrael had deſerved to ſmart and bleed, but if the Syrians dare once to *limit* Gods *power* to the *hills* only, as if he were not a God as well in the *vallies,* God will deliver the Syrians into Iſraels hands, and plead his owne quarrell with his people another time. Nothing will ſooner *tempt* out Gods jealouſie and indignation againſt the enemies of his people (even when Gods people be not ſo good as they ſhould or might be) then the curſed blaſphemies of *railing Rabſhekahs* againſt his Name. Heark how angerly he doth take up *1. King.* 20. 28.

2.King.19.22. that Assyrian blasphemer, *Whom hast thou reproved and blasphemed?* &c. *Because thy rage against me and thy tumult is come up into mine eares, I will put my hook into thy nose and my bridle into thy lips, and lead thee* 2.Sam.16.9. *back by the way thou camest.* Alas, Israel at that time had but *one*, *England* hath at this day many many thousands of *Rabshekahs*, dead dogs, that with *Shimei*, bark (though dead) and blaspheme God and his Truths, and his Ordinances, and worship, and people, and Sabboths; their rage and tumult against God is come Psalm.58.10. up into his eares, and therefore God shall *hook them by the nostrils, and bridle them by their jawes, and the Righteous shall rejoyce, when he seeth the vengeance, he shall wash his feet in the bloud of the wicked.* Many times Gods people are more beholding to the enemies blasphemies than their owne prayers. *David* observed it, and therefore doth often take the advan- Psalm.74.22. tage of that argument in one Psalme, *Remember how* 10.18.23. *the foolish man reprocaheth thee dayly*; he pleads with God as *Abishai* once with *David*, concerning that railing *Shimei*, *Why should these dead dogs curse my Lord the King?* the King of glory? oh! avenge thy great Name of the blasphemies of these wicked men.

3.Observation Thirdly observe, *If at any time this Argument could not prevaile, it hath been when no means which God hath used with a people could doe them good.* The Prophet *Jeremiah* went forth to wrastle with God for his peo- Ier.14.7. ple as at other times, and thought to have carried it with this Argument, *O Lord though our iniquities testifie against us, doe thou it for thy Names sake, for our backslidings are many.* q.d. Lord it is evident enough we have deserved to be consumed by *famine* (for that prayer was made in a time of drought) but Lord

remember thou haſt a *Name*, and though *our name* deſerve to periſh, yet *thy Name* doth not; for thy Names ſake therefore hear and give rain to thine inheritance: No ſaith God, hold thy peace *Jeremiah*, that argument will not doe it *now*; why? *verſe* 10. *They have loved to wander*, they have *wandred*, and *loved* to wander, their hearts are ſet upon their wicked wayes, *They have not refrained their feet*; nothing will make them change their courſes, I have uſed all means, but none will doe; *I will remember their ſin*, not *my Name now*, I will think of that another time; *Pray no more for this people*: I had as liſſe the Babylonians ſhould blaſpheme my Name, as this Iſrael; let me alone, they ſhall into Captivity, and I will ſhift for my Name as well as I can. This Argument prevail'd *till there was no remedy*, then away they went, and nothing could ſtay Gods hand or reverſe the decree. If *England* thou haſt dealt thus with God, then woe unto us; who ſhall plead for us? or what Argument ſhall prevaile, if Gods name cannot? Oh that every one would lay his hand upon his heart, and ſay *What have I done?* 2. *Cron.* 36. 16. *Ier.* 8. 6.

But brethren here is our hope, that God hath in *England*, a conſiderable number both of governours and people that *tremble at his word*, whoſe ſoules do thirſt and pant after, and ſtand up for *reformation*: they do not deſire *peace* more than *truth*, nor *happineſſe* more than *holyneſſe*, and therefore we have good hopes through grace to receive the fruits of this argument: for ſo runnes the promiſe. *To this man will I looke, that is of a poore and contrite heart, and trembles at my words*. *Iſa.* 66. 2.

Fourthly and laſtly obſerve, that God delights 4. Obſervation

Isa.64.3. many times to *raise himself a name and a praise by out-bidding the hopes, prayers, and the very faith too of his people:* thou didst terrible things *we looked not for* saith the Church to God; we little thought to have seen such deliverances, and such enlargements as our God hath wrought for us: why did God thus out-bid their expectations? *To make thy name known* Verse.2. did they ever thinke of walking through the red *Sea* dry-shod, when they saw *that* before them and the *Egyptians* behinde them, and the *woods* on either side? did they dreame of travailing to their rest, through a *barren wildernesse*, fitter to starve them than to feed them and their flocks? why did God thus outbid not their merits onely but their thoughts and faith? Isa.63.12.14. *To make himself an everlasting name, To make himself a glorious name.*

I read of an Emperour that delighted in no undertakings, so much as those, which in the esteeme of his counsellors and Captaines were deemd impossible; If they said such or such an enterprise would never be accomplisht, it was argument enough to him to make the adventure; and he seldome miscarried. Exod.15.11. Truly (brethren) this may bee much more truly said of our God; it is one of his names, glorious in holinesse, fearfull in prayses, *doing wonders. England* may truly say, when thou bowedst the Heavens and came downe, thou *didst terrible things which we looked not for*, God hath done all our *impossibles* for us; when we have said in our unbeliefe this or that never could be done; God hath done it for us, we said in our hearts (and mouthes two) *England* and *Scotland* can never be ceconciled; God hath done it; we hear'd of a Parliament, but we said it cannot be; we

shall

ſhall never ſee a Parliament againe in *England*; but God hath done it, we ſee it and rejoyce, and ſo I might run on in a thouſand inſtances more, *who would have ſaid* Sarah *ſhall give ſuck?* who would have ſaid *England* ſhall have a Parliament? who would have ſaid, you ſhall live to ſee the day in *England*, when there ſhall not be a *Monopolie* in the *Common-weath*, a *Ceremony* in the *Church?* when there ſhall not be a *Biſhop* in the Houſe of *Lords?* when *Scandalous Miniſters* ſhall be as vile in their *names* as ever they were vile in their *lives*; and *painfull labourers* had in honour; when *Popery* and *prophaneſſe* ſhall goe downe, and *purity* of *Religion*, and the *power of godlineſſe* ſhall goe up; when *good men* ſhall be put into *great places*, and *Oppreſſours* ſhall betake *themſelves to their heels*, &c. who would have ſaid it? or if any would have ſaid it, who had faith enough to beleeve it? But our God hath done it for us; and thereby hath made our *denials* the *ſeals* and *Amens* of his wonders; and me thinks I hear him ſpeaking from heaven, *I will ſhew you greater works than theſe that you may marvell.* You have ſeene great things already, but you ſhall ſee greater things than theſe that you may marvel. *Gen.21.7.* *Iohn 5.20.*

The Biſhops are caſt out of the houſe of Lords, and it is a great thing in your eyes (and well it may be ſo) but if you ſhould live to ſee never a Biſhop in *England*, this would be a *greater worke*, and you will wonder; I know ſome would wonder and ſwear and curſe and be ready to burſt with indignation; but Gods people would wonder and ſing and rejoyce and be fiilled with thankefulneſſe; you ſee ſcandalous Preiſts threatned and cenſured, the faithfull preachers ſet at ſome liberty (bleſſed be God,) and it is a grat matter;

but

but when you ſhall ſee all the filth carried out of the Temple; and all the ordinances of God ſpring in the beauty of holyneſſe in their purity and power, this will be a *greater worke* and you will marvell; *your heart ſhall rejoice, and your bones ſhall flouriſh like an herbe: and the hand of the Lord ſhall be knowen toward his ſervants, and his indignation towards his Enemis.* Well, what you ſhall ſee I cannot *certainely divine* but this I know, God delights to raiſe the wonder of men, & angels to the higheſt pitch, even til there be no more room left for joy & admiration; and when wonder itſelf falls ſhort of his excellent praiſes (as certaine all the men and Angels can reach to, infinitly doth) even when they ſtand upon the very tiptoe of admiration, then doth *God delight himſelf* in the beholding of his owne glorious workes, and ſatisfie himſelf in the contemplation of his owne unconceiveable names and excellencies. *Therefore will the Lord waight that he may be gracious, therefore will he be exalted that he may have mercy.* who knowes but this may be one of thoſe times wherein God will worke wonders in *England* and in *Ireland*, as he hath done in *Scotland* to make himſelf a glorious name; to make himſelf an everlaſting name? even becauſe he delighteth in mercy!

Iſa 66.14.

Gen.1.32.

Micah.7.18.

Thus I have preſented unto you the twelve arguments upon which I conceive *Englands* hope doth ſtand, I have broken unto you theſe twelve Loaves of comfort which like thoſe which Chriſt brake unto the people have multiplyed in my hands: if you have found any refreſhment and ſtrength by them, gather up I beſeech you the broken fragments that nothing may be loſt.

The

The main arguments with their appendices have been these:

1. The neere approach of *Babylons* downefall, witnes
   1. The probability of the drawing neer of the calling of the Jewes.
   2. The cold sweat that stands on Antichrists limbs.
   3. Gods call of his people out of *Babylon.*
2. The stay of the flight of his people:
3. The calling together of a Colledge of skilfull Physitians.
4. The Effusion of the Spirit, the Spirit of
   - Compassion.
   - Prayer.
   - Faith.
   - Unanimity.
   - Magnanimity.
5. The fields looke white to the harvest.
6. The great improvement of godly Ministers, in their
   - Number.
   - Abilities.
7. Their eminent succesſe seen in the
   - Number,
   - Graces,

   of
   - Converts and
   - Professors.
8. Gods miraculous keeping the Kingdom from guilt, especially of those two land destroying sinnes,
   - Idolatry.
   - and
   - Blood.
9. The gracious vindicating of the Honour and reputation of his reproached people:

10. The enemies themselves,
1. The fulnes of their sins.
2. Their desperate medicines to support themselves.
3. The discovery of their plots.
4. The blasting of their projects.
5. The recoyling of their engins upon there owne selves.
6. The spirit of feare and trembling that hath possest their hearts.

11. The great things God hath done already evidenc't by two demonstrations,
1. That which hath been done is by a secret worke of God upon mens spirits.
2. That it hath been hewn out of the very rock of difficulty.

12. Gods owne Name which lies at stake, *sc.* his
Power and Wisdom.
Love and Mercy.
Faithfullnesse and Truth.
Free-grace.

Strengthened by foure observations.

1. That this consideration hath prevailed with God against much unworthines of his people his own seeing Word. Oath.

2. Especially when it hath been blasphemed by the enemy.

3. It never failed but when no remedy.

4. God delights to make his Name glorious.

I have done with the Arguments of Hope and so with the *first motive to waite on God*, namely, *that they that wait on God shall not be ashamed.*

But now least what I have spoken may be misapplied,

plied, and ſo that which is intended for your *good* become a *ſnare* unto you; before I come to the ſecond motive have patience with me, while for your ſakes and ſafety, I deſire to lay into theſe twelve encouragements but halfe ſo many Cautions, and then I ſhall winde up the reſt of the *motives* in a few words.

Six Cautions.

FIrſt it may be, ſome may object when they have viewed theſe Encouragements, and ſay they do not ſee any ſuch *infallible aſſurance* in them; they do not lay in any ſuch *unqueſtionable ſecurity and evidence* that God will do *England* good, but that for all that hath been ſpoken, the *Clouds may returne againe after raine*, and we may live to ſee as black and diſmall dayes as ever *England* ſaw ſince it was a Nation! And do I deny it? did I undertake ſuch a worke as to lay in *infallible aſſurances? unqueſtionable ſecurity?* remember therefore that as I told you in my addreſment to this worke, I undertooke not to hold forth *demonſtrations* unto you, but *Encouragements*, I profeſt not to ſpeake in the language of *divine Revelation*, but of modeſt and awfull *obſervation*; not by ſpirit of propheſie but of powerfull and humble conjecture; while I have deſired and endeavoured to *compare ſpiritual things with ſpiritual*; the out-goings of God in thoſe remarkeable paſſages of wonder and compaſſion in the latter dayes, with the preſidents and methods of his providence toward his Church and people in former ages, and the character of the promiſes on record for that very purpoſe in holy Scripture! *Whatſoever things were written aforetime, were written for our learning, that we through* 1. Caution. Page 51. Rom. 15. 4.

patience and comfort of the ſcriptures might have hope. On which obſervation while I fix mine eye and conſider the ſweet and beautifull proportions they hold one to another, me thinkes I ſee as in an *optick* glaſſe, the Lord in his *glorious apparrell, travelling* towards *England in the greatneſſe of his ſtrength mighty to ſave,* making the very earth tremble under him. *Iſai.36.1.* However the caution is I profeſſe not to make this diſcovery by the eye of *inſpiration,* but of hopefull *obſervation. The wayes of God are in the Clouds, and his paths in the deep waters; who hath known the mind of the Lord or who hath been his counſellor, &c?* As therefore thoſe reverend Divines who did for many yeares together (till of very late dayes) with *one lip* foretell of an *hour of temptation, wrath* and fearfull *deſolation* haſtning upon *England,* did not do it by vertue of a *ſpirit of propheſie,* or *immediate revelation,* (with Jonas) thereby laying a *fatall* and *peremptory neceſſity* upon their predictions (which had been to great a preſumption, and an high *breach of divine prerogative*) but meerly out of a *ſad* and *ſerious obſervation,* of the *dangerous* and *almoſt deſperate height,* to which all manner *of ſin* was ſweld in the Kingdome; and other *direfull ſymptomes* of *divine diſpleaſure* upon us, the diverſion whereof hitherto is not therefore to be accounted an argument of any *ſpirit* of *errour* and precipitancy in them, but meerely as a *demonſtration* and *monument* of Gods free-grace, and *prerogative royall,* reſerving to himſelf liberty to ſpare *when* and *whom* he pleaſeth, though lying under moſt eminent guilt and danger; So have I preſumed to hold out theſe *arguments* of reviving *hopes* and *comforts* to you and the whole Kingdome; not as revelations of unchangeable certainty,

tanity, but as *probable fore-runners* of approaching ſalvation, the dawning of the moſt glorious and happy *times* that ever *England* ſaw, upon which if God ſhould yet command the black clouds of diſmaying feares and dangers to returne againe, who can doubt that (though theſe conſiderations breath warrantable and ſweet conſolation) yet God ſhould be able to give a juſtifying accompt of his dealings to all the world, and *England* finde cauſe enough to lay her hand to her mouth, *to be aſhamed and confounded before the Lord.*

And therefore the ſecond Caution muſt be to cry a *take-heed* in every mans eare how they ſuffer theſe *Encouragements* to hearten them in *wayes of ſinne and ſinfull ſecurity*. I caſt in theſe grounds of comfort that I might ſtrengthen the *hands* of your *faith* not of your *luſts*, to the end that you might apply your ſelves to all the duties which God and the times call for with *diligence* and *chearfullneſſe*; It being the great law of all that *Chriſtian ſecurity* which *Chriſt* hath *purchaſed* for and *diſpenſeth* to his people, in any kind or branch thereof, *that they may attend upon the Lord without diſtraction*. Surely I have ſeene men with their *hands upon their loynes*, and *feares taking hold upon them as panges upon a woman in travell*; while they have ſeemd to cry out as the Jewes in captivity, *Our bones are dried and our hope is loſt, we are cut off for our parts*. We have ſeen our beſt dayes. &c. Had theſe feares been onely *wakening fears* I ſhould have held my peace and rejoiced, but when I obſerved to be (in too many) *weakning diſtracting fears*, I conceived it time with Gods *mediums* to ſerve Gods command; *To ſtrengthen the weake hands, and to confirme the feeble knees*, by

2 Caution.

Heb.6.11.12.
1 Cor.7.32.35.

Ezek.37.11.

Iſai.35.3.4.5.

saying to them that are of a fearfull heart, *be strong fear not, behold your God will come* with *vengeance, even God with a recompence he will come and save you.* For this you may take as an infallible rule, *whatsoever unfits a man for service is a temptation.*

That fear which unfits for any duty of the generall or particular calling, ordinary or extraordinary; for spiritual or natural defence or service *is from Satan not from God.* And therefore *study the law of* this blessed *hope* whereinto we are enlarged by the outstretched arme of our God, that it may not be an occasion unto you to dispirit your *hope* into wantonnesse and security. There is a proverb; *It is pitty faire weather should do any harme.*

Oh, it is a thousand pitties (my brethrem) that these *faire hopes* which God hath given us of *Gospel-sunshine-times* should encourage any one to be lesse *good* or *active for God* than they were in times of feares and dangers; (there is an angry question) God asks. *Will ye steale, murder, and commit adultery and sweare falsly &c. And come and stand in this house which is called by my name, and say, we are delivered to do all these abominations? e. i.* in a word, do you think that I have delivered you from captivitie, that you may live as you list? dare you thinke such a thought much lesse dare you speak such a word?

Iorem. 7. 9, 10.

Oh, take heed of such carnall reasoning with your selves; we are not so farr out of Gods hands and sight but that if God see us making such *base conclusions* upon those *pretious premisses*, he can easily bring us back againe into our old bondage and slavery; yea and *plague us yet seven times more for our sinnes*; gracious spirits will blush at the thoughts of such unworthy-

Levit. 26.

thyneſſe. *And after all this is come upon us for our evill deeds, and for our great treſpaſſe, ſeing our God hath punniſhed us leſſe than our iniquities deſerve, and hath given us ſuch deliverance as this: Should we againe breake thy commandements, &c?* Ezra.9.13,14.

There is ſo much *unthankfullneſſe* and *diſingenuity* in ſuch an entertaynment of mercy, that holy *Ezra* thinks *Heaven* and *Earth* would be *aſham'd* of it, *ſhould we?* were that done like *children*, like *ſervants*, like *men*, like any thing but unnaturall *monſters*, would not all the world cry ſhame on us? to render *good* for *evil* is *divine*, to render *good* for *good* is *humane*, to render *evill* for *evill* is brutiſh, but to render *evill* for *good* that is *diveliſh*: *Love* is a *laborious* grace, *faith* is a *working* grace, & *hope* is a *diligent* grace, and therefore *we deſire that every one of you may ſhew the ſame diligence, to the full aſſurance of hope unto the end.* Oh if God might ſee us upon theſe *ground-workes* of *hope* building up *reſolves* for *holyneſſe*, all our *expectations* of *mercy*, running out (as they did in *David*) into *ſtreames* of *praiſe* and *ſervice*; We might have our hearts deſire and God would delight to ſee us proſper; obſerve and remember this, the end of all the wonders which God wrought for Iſrael when he brought them out of Egypt was, that they might obſerve his ſtatutes and keep his lawes. Heb.6.10. Pſalm.105.45.

The third Caution followes. *Study and improve your encouragements* to the uttermoſt, make as much as you can of them: The arguments of hope which I have preſented before you are of three ſorts; *ſc.* ſuch as lie in two cauſes, our ſelves, in God. 3. Caution.

As for the firſt ſort of arguments, namely thoſe which lie in the Creature in outward meanes and vi-

them,

ſible advantages; ſtand not *gazing* too much upon them, lay not too much *waight* of *confidence* upon them, leaſt you be not onely *croſt* but *curſed* in your expectation; for *thus ſaith the Lord, Curſed be the man that truſteth in man, and maketh fleſh his arme.*

There is not onely a *Croſſe* but a *Curſe* attending upon *Carnall confidence*; and the reaſon is, becauſe ſo much as a man *truſts* in the *creature*, ſo much he doth *diſtruſt God*; and ſo it followes, *whoſe heart departeth from the Lord*, looke in what degree the heart *cleaveth* to the ſecond *cauſe*, in ſuch a degree the heart *departeth* from the *living God*: and God muſt needs take that in high indignation to ſee *himſelfe thruſt downe* and the *creature ſet up* in his place; to ſee the *creature* made a *God*, and *God* made but as a *creature*.

Three waies of making fleſh our arme.

And this is done; Firſt, either by *ſitting downe* in a faithles and ſullen *diſcontent* and *diſpaire* when wee can ſee *no ſecond cauſes* come into our ſuccour in our ſtreights and exigences; or ſecondly by *riſing up* into a corkie frothy *confidence*, *when* we diſcover (as we think) *ſufficient forces* and ſtrengths of the creature *marching towards us*. And laſtly, when by them our deſignes are acted and accompliſhed, we *ſtand gazing* upon the *beauty*, *ſtrength* and *wiſdome* of the *creature*, and *fall downe* in our adoring and admiring thoughts *before the creature*, and putting the *crowne* of honour and praiſe *upon the head* of the *creature*, *paſſe by God* either with a neglective, or with but a ſuperficiall obſervance, as if God came in but *collaterally* and *accidentally* into the buſineſſe, and the *creature* had the *prime* and the *maine* and the *overpowering ſtroke* in the matter: doth not *this making of fleſh our arme* highly merit, that God ſhould *wither* that arme (with *Jero-*

1.

2.

3.

beams

beams) and leave us to pine a way in our tranſgreſſions and Idolatry? To prevent this Idolatry in the *Jewes*, therefore God by his Prophets did acquaint them alwayes before hand what he meant to do, whether it were in a way of judgement or of mercy. *I have from the beginning declared it to thee, before it came to paſſe, I ſhewed it thee: leaſt thou ſhouldeſt ſay, mine Idoll hath done them?* &c. And truly ſo hath the wiſdome of God methodized all his workes of wonder and love towards *England*, (as I haue formerly obſerved) by ſuch an immediate and viſible ducture of his own hand; that *England* alſo might not ſay *mine Idoll hath done it*; my *King* or my *Parliament*, my *Armies* or my *Navie* hath done it, Yea God hath made us ſmart for our former Idolatry already: It hath been the miſcarrying wombe of *Englands* undertakings theſe many yeares; I am confident it was our carnall confidence that tooke off the King of *Sweden*, and ſome of our brave *Commanders in Ireland* (of late) in the mid'ſt of triumphant victories. Iſai. 48. 5.

And therefore *now* after all this if we ſhall let downe our hands when ſecond cauſes ſhould hide their heads, or lift up our hearts in carnall confidence when we ſee our ſelves competently fenc't and guarded with creature-munition, or ſacrifice to our owne nets, and burne incence to our draggs when God hath fil'd them with a greater draught of deliverance than formerly, if we ſhall ſay *Net well held, Dragge* thou waſt *wiſely caſt* and *ſtrongly drawne*, this was a *brave pull indeed*, we ſhall adde *impudence and Idolatry* to our *confidence* and pull the curſe upon our heads with twiſted guilt and indignation.

Oh therefore let us now ſtudy this ſeaſonable and ſaveing leſſon. *ſcil.* to *uſe meanes* and *truſt God*, yea *God alone*, *God alone*; they *truſt not* God *at all* that *truſt not* God *alone*. He that ſtands with one foot upon a *rock* and another foote upon a *quickſand* will ſinke and periſh as certainly as he that ſtands with both feet on the quickſand, becauſe the waight of his body which he reſts on one foot, will draw down the reſt of the body after it into the ſwallowing ſands, and therefore happie they that can ſay of God with *Da-*
Pſal. 62.2.5.6. *vid, he is only my rock and my ſalvation,* He is *my* defence, *wait thou only upon God*, my ſoul, ſurely ſuch an one *ſhall not greatly be moved*, *moved* he may be by violence of ſtormes, but not *removed*, *moved* a *litle*, but not *greatly* be *moved*.

And ſurely this is the leaſt returne that God expects for all the wonders he hath wrought for us, that all the dear and ſeaſonable *experiments* of his
Pſal.130.5.6. wiſdom power aud faithfulneſſe ſhould prevaile with us to ſay, *I wait for the Lord, my ſoule doth wait, in his word do I hope*; *we and our ſouls*; a full and *entire rolling our ſelves* upon *God* is the *leaſt*, and yet the *beſt* we can render to the Lord for all the ſweet experiments of his faithfullneſſe and all-ſufficiencie. In a word the *the ſumme of this branch of the caution is this*,

Take heed of laying more upon the backe of the creature than it is able to bear; they that beleeve, becauſe they ſee, live not by faith but by ſence; *Bleſſed are they that have not ſeene, and yet beleeve*; that have learned to live upon *God alone*. He dies a thouſands deaths whoſe life and comfort is bound in the *dying creature*; he *lives indeed* who lives in him to whom *alwaies* is *eſſentiall*.

Secondly

Secondly As for thoſe *arguments* that lie *within your ſelves* labour to ſtrengthen them by *adding*, as the Apſtle counſels *one grace* to *another, and one degree of grace* to *another*, to your *compaſſion, prayer*, and to *prayer faith*, and to *faith unanimity*, and to *unanimity magnanimity*, and to *magnanimity hungring after the meanes of grace*; and to hunger *profeſſion*, and to profeſſion *power*, and *purity* in your converſations. 2 Pet. 1. 5. Theſe you know were ſome of thoſe diſcoveries which ſpake ſweet hopes and confidence that God will do us good; and truly I may go on with the Apoſtle *if theſe things be in you and abound*, as they will make you that *you ſhall be neither barren nor unfruitfull in your knowledge of our Lord Jeſus Chriſt*, ſo alſo (hereby) *an entrance ſhall be miniſtred unto you abundantly*, even into this *Kingdom of our Lord and Saviour Jeſus Chriſt*, which we humbly expect and pray for, for ſo the glorious pure times of the Goſpel are called, Repent for the *Kingdom* of heaven is at hand. verſe 8. 11. Matth. 3. 2.

Oh that every one would give all diligence to nouriſh and ſtrengthen theſe arguments within you that whereas they do but whiſper as yet, they may at length ſpeake loud and viſible hopes to all the world that *Englands* redemption is drawing nigh; I would have every one to bleſſe God for any good newes they here from the Parliament, or from *Ireland*, or from any other place; but (brethren) I would have you ſtudy and prize one *argument* in your *owne boſomes*, more than an *hundred* from *abroad* in thoſe reports which we call *good newes*: if *theſe* be *wanting* and neglected *within*, the *beſt newes* cannot ſpeake much comfort to us *without*; They reaſon ſweetly and ſtrongly that can inferre the Churches

concluſion, Lord thou wilt ordaine peace for us from the
Iſai. 26. 12. Churches *premiſſes, For thou haſt wrought all our works in us*; Thou haſt wrought in us a ſpirit of *compaſſion, prayer, faith, unanimity, magnanimity*, thou haſt given us hearts to *prize the meanes* and to *improve the means* to deſire the *power* as well as the *form* of *godlineſſe &c.* and therefore we know *Thou wilt ordaine peace for us.*

O ſtudy (beloved Chriſtians) to *be* arguments as well as to *have* arguments: that as the Apoſtle ſpeaks in another caſe you might *be ready alwaies to give an anſwere to every man that asketh you a reaſon* even of this *Hope* (that we now ſpeake of from *within you*) *with meekneſſe and feare.* Oh, that whoſoever ſees us might ſay there bee *reall* and *living teſtimonies* that God will doe *England* good: eſpecially take care to ſtrengthen among your ſelves one evidence which will be as *ſeaſonable* and as *impregnable* as any of the reſt, and that is *unanimity*, that ſame *onenes* which God hath begun to powre out upon both *Houſes* of *Parliament*; upon *Citie* and *Country*, and upon *Chriſtians* between themſelves: indeed for the *diviſions of Reuben there have been great thoughts* & *ſearchings of heart*; the *diviſion of our Houſe* began to ſpeake in a dreadfull language that *we could not ſtand long*; but God hath begun to powre out a ſpirit of *healing* upon our *breaches*; and of *cloſure* upon our *wounds*: Oh, *grieve not this ſpirit*, make much of it I beſeech you as you tender *Englands* good. So much the rather becauſe it hath been the curſed policy and practiſe of thoſe who act by that maxime *divide & impera*, to thruſt in *Sampſons* Foxes among us with *firebrands* in their tailes; and it is the wonder of Gods mercy, and an argument he intends good unto us, that this

City

City as other parts of the Kingdome hath not been ſet on fire by ſuch diveliſh ſtratagems long before this time (the Lord humble and forgive the Actors in this endeavoured combuſtions that knew not what they did.) There is a *Spirit of ſeduction* and *diviſion* gone out into the midſt of the land: Oh, *England take heed of it*, and *marke them that cauſe diviſions and offences, and avoid them*: factors they be for *Rome* and *hell*; *Prieſts* and *Jeſuits* cannot doe that ſervice for *Antichriſt* which theſe men do, *the Lord rebuke them*; and ſend out that Spirit of truth and unity, that may teach all the people of the Land from one end thereof to another to *think, ſpeak*, & *do theſame things*, even the things that make for our ſafety and Reformation. *Rom.16.17.*

If we be once divided, we ſhall not be long unconquered; if they once divide us *among our ſelves*, it will not be long but they will divide us between *themſelves*. If *England* would ſtudy to be a *Philadelphia*, that *Brotherly love might abound among us*, it would be a ſweet ſecuring pledge that the dore *which God hath ſet open before us, no man* (no, not any divel) ſhould *ſhut it*, and that God would make our *hypocriticall lying* enemies, that ſay, they are Chriſtians, and are not, that ſay, they are Proteſtants, and are not, but doe lye, *come and worſhip before our feete, and to know that he hath loved* us. But then (brethren) in the third place for thoſe arguments of *Hope* which lie in God, *ſc.* in *Gods works already done*; and Gods *Name* and *Honour*, make much of them I beſeech you, for in them lies *Englands ſtrength*. It is true *one* evidence *within* us is better than *ten without* in the ſecond cauſes; but *one* Argument *in God* is worth a thouſand *in our ſelves*. *Thou* haſt, and therefore *thou wilt*, or there- *Revel.3.7.8.9.*

fore *doe Lord*, is an argument *David* and other of
Pſal. 85. 1. 2. 3. 4. 5. Gods Remembrancers make plentiful uſe of in Scriptures. Gods *Names* and *Honour* are arguments of that waight that they are able to prize up a Church, State, or cauſe that were ſunke beneath their owne foundations: able to bring backe life and ſpirit into *kingdomes* and *men* and *undertakings*, which in the eye of ſence and reaſon had given up the ghoſt.
Joſh. 7. 9. What wilt thou doe for *thy great Name?* And Lord
Jer. 14. 7. though our iniquities teſtifie againſt us, doe thou it *for thy Names ſake.* Helpe us O God of our Salvation
Pſal. 79. 9. *for the glory of thy Name*, and deliver us, and purge away our ſins for thy *Names ſake*.

Theſe and the like, a thouſand whereof I could ſet before you, are arguments of ſuch authority, that they do as it were binde Gods hands, and *command* him who is Almighty: They are not onely of an *inſinuating*, but *Commanding* power, and ſurely therefore they that could take theſe arguments, and with them wreſtle with God in the behalfe of the Kingdome, as *Jacob* did with the Angell, might doe God and the Kingdome Knights ſervice, and inſtead of a *Jacob* be Knighted *Iſrael*, to whom it was
Gen. 32. ſaid; *Thy Name ſhall be no more called Jacob, but Iſrael, for as a Prince thou haſt power with God, and haſt prevailed.* But if you would doe ſo, be ſure (my brethren) that your hearts and ſpirits be carried out with ſincere aimes and reſpects to the glory of the Name of God; ſee I beſeech you, that you plead *Joſhuahs argument* with *Joſhuahs ſpirit*; *Davids motives* with *Davids mind*; remembring what *Jacob* ſaid to his mother when ſhe taught him how to get the birthright; *My Father peradventure will*

feele

feele me, and I ſhall ſeem to him as a deceiver, and I ſhall bring a curſe upon me and not a bleſſing. We may ſay without all peradventure, our Heavenly Father will *feele* us; (*for he ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts*) and if hee finde us but *complementing* with his Majeſty when we uſe theſe arguments, if he finde us *pretending* his *ends*, when we intend only our own; *pretending* his *Name* and his glory, when we *minde* onely our *own advantages*; we ſhall ſeem to him as *deceivers*, and *inſtead of a bleſſing bring a curſe upon our ſelves, kingdome and poſterity.* Whereas if God ſaw us pleading his *Honour* and *Glory* with ingenuous and child-like breathings of ſpirit; if God ſaw indeed our eyes and hearts were more fixt upon his *glory* than our owne *concernements*, he could not chuſe but take it well at our hands; and work not onely for his owne *Name* but for our *comforts*, not only above our *merit*, but beyond our very *prayers* and *expectations.* It is the ingenuity of Saints in all their deſired and expected mercies to ſtudie Gods ends more than their own; choiſe and excellent ſpirits are more taken up with thoughts what they ſhall *doe for God*, than what they ſhall *receive from God*, and are more *troubled* when any thing *croſſeth God*, than when any thing *croſſeth themſelves*; and in both drown all ſelfe reſpects in the glory of God. Gen. 27. 12. 1 Cor. 28. 9.

David was a man of ſuch a ſpirit; in mercies begd, he minds God more than himſelfe; and therefore doth not only eye *Gods praiſes in* or *with* his *deliverances: O prepare mercy and truth which may preſerve me, ſo will I ſing praiſe unto thy Name*, (and a thouſand ſuch like) but *overlooking*, and as it were, *forgetting* his Pſal. 61. 7. 8.

his owne deliverances, ſolaceth himſelfe in the expectation of an opportunity of *praiſing God*. *I ſhall yet praiſe him*, not I ſhall yet be *delivered* and ſo *praiſe him*; but *I ſhall praiſe him*, he ſingled out Gods *praiſes* from all his own concernments, and in the midſt of evils rejoyceth in the hope of a day of thankſgiving.

And ſo in *evils feared*, *Gods diſhonour* affects and afflicts him more than his *owne ſufferings*. *Doe I not hate them O Lord, that hate thee, and am I not grieved with them that riſe up againſt thee?* They roſe vp againſt *David* and the Church, as well as againſt God, yet Gods ſufferings ſtirs up his affection of *grief* and *hatred* more than his own, yea, this *perfected* his holy paſſion: *I hate them with a perfect hatred*. True grace raiſeth the ſoule above all ſelfe reſpects, and reſteth not till it have wrought it ſelfe up to the higheſt and chiefeſt end, and ſurely it loſeth nothing by it, for *its beſt being* is in God *the beſt of beings*, as the *ſparke* is beſt in the *fire*, and the drop in the Ocean; there they *live* and are the *ſame* with the *whole*, ſeparated, they dye and periſh. If wee *begin* with *our ſelves*, yet let us *end* in *God*; if God bee ſo *gracious* as to give us leave to reſpect our *owne good*, let us not be ſo *ungracious* as give our hearts leave not to reſpect *his glory*: if we cannot make it our only, yet let us our *chiefeſt*, our *higheſt*, our *ultimate aime* in all our deſirings, *that God may be glorified*. Surely if God ſaw us thus indeed ſtudying his *ſhare* more than our owne, *wee might have what wee would, and God even thinke himſelfe beholding to us*. But ſo much for the third Caution, I come now to the fourth.

Pſal. 42. 5. 11.

4 Caution. Let it be every *ones wiſdome and care to provide for*

what

whatsoever God may intend to doe with us: and brethren it is no great matter what ever God will doe with us so we be provided for it; as *no mercy* will doe us *good* if we be not provided for it; so *no misery* can doe us *harme* if we be prepared to meet it: *It is unpreparednes only that laies us open to all disadvantages.* Wherefore *prepare to meet thy God O Sion*, whether he come in *peace* or in *war*, in *mercy*, or in *judgement*, prepare to meet him: if you be not prepared for war, you are not prepared for peace, you are not fit for a Reformation unlesse you are prepared for a desolation; they that are fit for one are fit for both, and they that are not prepared for both are not prepared for either, what God is doing we cannot certainly divine; but certain it is, God is doing no *ordinarie* thing in our daies. If it be a *judgement* it will be such an one as was threatned against *Eli's* house, *at which both the eare of every one that heareth it shall tingle*, and if it be a *mercy*, a *deliverance*, it will be such an one as shall (as it were) *make all Gods former works of mercy and wonder to be forgotten*; such an one as shall shadow and obscure all the former monuments of his power and wisdome, as the *Sunne* doth the *Starres* when it ariseth: so that it shall not be said in that day, *The Lord liveth which brought up the Children of Israel out of the land of Egypt*, or the Lord liveth which saved *England* from the *Spanish Invasion* in 88. *when the proude waves threatned to goe over our Soule*, or the Lord liveth which snatcht us *as a brand out of the middest of the fire, and was seen walking in the middest of the flames*, of the hellish powder plot (November the 5th. 1605.) So that *not an haire of our head was scorcht or our coate singed:* but the Lord liveth that

Amos 4.12.

1 *Sam.* 3.11.

Jer. 16.14.

did *thus* and *thus* for *England*, a *poore perishing helplesse hopelesse England*, when there was but a step between them and destruction: we shall and must want a *Title* for it, till the *Mercy* it selfe *make one*. And truly it is most likely God is doing both these works of wonder, wherein *Righteousnesse* and *Truth* shall *meet together*, *Justice* and *mercy shall kisse each other*, let every one looke to which he belongeth; and now bestirre themselves to purpose to make peace, to *enter* into *covenant*, to *cleer evidences*, to *worke our salvation with feare and trembling*. Blessed are the people that thus labour to prepare themselves to meet with God. Thy safety lies not so much *in what God will doe* with the Kingdome, as in *being prepared for it* what ever it is. *All things shall worke together for the best to them that love God*: Make this out upon warrantable evidence that *thou lovest God*, and trust God with the rest, what ever he doth shall be in reference to thy best and everlasting advantage.

Rom. 8. 28.

5 Caution. The fifth Caution may be as usefull, and that is *Give not your hopes and your cause for lost, though it should seeme to loose ground as fast as ever it gain'd it.*

There was never any great deliverance set on foot but it met with many and almost *desperate setbacks* before it was compleated, you see the *beginning of Israels deliverance* out of captivity, *was the doubling of their bondage*, how did that deliverance hover up and downe between *hopes and fears*. *good newes* to day; oh *Pharaoh* sayes we shall goe; he hath confest his follie, *Moses* and *Aaron* are men of reckoning at court, *Pharaoh* calls for their prayers sure now we shall be delivered; to morrow as *bad newes*, *Pharaoh* is of another minde, as far off as ever from Israels departure;

he

he is desperately resolved upon the matter, *They shall not goe*, he sayes, *what ever come on it*, but speaks big, curses, threatnes them, it is well if they might remain in *Egypt* with their lives. Well but he *melts again* and *againe, confesseth his sinne, begs pardon* and prayers but *this one time*; surely now *we shall off* say the Israelites one to another, &c. but alas this fair weather lasts not long, the clouds returne after rain, new storms arise, *Pharaoh* hardens againe, *Moses and Aaron are driven out of the Court gates, and must never come thither againe upon paine of death*; Alas now they seeme further off from deliverance than ever, the meanes of negotiating their enlargement is *obstructed*; as long as *Moses* might be admitted into the *presence chamber*, some hope in the matter, but now *banish't the Court*, *Pharaohs* eare lockt up from him, there is little probability left that ever this worke will come to any thing.

Exod. 10. 10.

vers. 16. 17.

vers. 28.

In a word (brethren) looke how many *plagues* there were, so many seeming desperate *setbacks* to the work; and when they thought themselves *loose* and well *onward* in their way, then they see the *greatest danger* following them, and treading even upon their heels; not onely to be brought back againe into their former & greater bondage than ever (that would have seem'd a mercy in Israels eyes) but even to be *cut off* and slaine every mothers child of them in the wilderneſse by the sword of *Pharaoh* and his *Egyptians*. You may follow this deliverance through it's story and journey of forty years long, & see it travelling *up* and *downe backward* and *forward*, somtimes *advanced* pretty well for many dayes journey together; and then *fetching* such a compasse that they were reduced *some*

ſteps backwarder, then from whence they formerly ſet forward.

The *building of the Temple* in *Ezras* and *Nehemiahs* time, how was it *off* and *on*, *begun* and *ſtaid*. ſet *forward*, and then throwne as it were quite *off from the hinges* againe. *Judah* hath a promiſe of mercy and ſalvation from God, *I will have mercy upon the houſe of Judah and will ſave them by their Lord their God*: And yet before this ſalvation was accompliſht they were brought under greivous oppreſſions and Captivity.

Hoſ. 1.7.

Yea, what ſhall I ſay the greateſt and moſt glorious worke that ever was, the *deliverance and redemtion of the world*, though carried on *not* by *man* but by the *Sonne of God*, *God* and *man*, was encountred with mighty oppoſitions, (and one would think) *irrecoverable* ſet-backs, in ſo much as it was brought to this ſtrait and bottome; that the *Diſciples* themſelves began to give it for a loſt deſigne; *But we truſted it had been he that ſhould have redeemed Iſrael, &c. we truſted it had*, implying that now they were out of hope. *This* is not *the man*, *this* is not *the time*; It was ſo in the planting of the Goſpel; *The ſtoning* of *Steven. The falling out of Paul and Barnabas. The ſending of Paul priſoner to Rome*; Theſe and the like were in the eye of rationall probability, ſuch diſadvantages and obſtructions to the propagating of the Goſpel that one would have thought it could hardly ever have recovered theſe hinderances.

Luke 24.21.

Acts 7.
Acts 15.37.38. 39.
Acts 27.

In a word it was never otherwiſe, it hath been ſo already with this truly *good* and *honorable* worke in hand, and we may yet looke that it may be reduced to a *lower ebbe* than ever it was yet; wherein we com-

plaine

plaine with *Hezekiah, the children are come to the birth and there is not ſtrength to bring forth.*

And yet here is our *miſtake* and (by vertue thereof) our *miſery*, that when ſuch a worke as this is on foote, and hath been carried on a while with proſperous gales, we thinke it muſt be advanced ſtill with proportionable progreſſes; it will ſurely *go on alone* and meet with no *rubbs*, and therefore when *croſſe winds* blow hard, and tempeſts beat vehemently upon it, which it may be doth not retard the progreſſe only but drives the deſigne backward many leagues and degrees by which it had been formerly advanced; our hearts fail us, feares and jealouſies ariſe and we begin to conclude we are at the furtheſt; juſt like *Peter* though God have cauſed us to *walke on the waters*, and carry us over *deepe* and *dangerous paſſages*, *Seas of trouble and oppoſition*, yet if a *wave* do ariſe but a little *higher than the reſt*, we begin to *ſink* and cry out, *Maſter ſave us*, we periſh, and well if no worſe, perhaps in ſtead of *crying out* with Peter *to Chriſt*, with the *Iſraelites* in the wilderneſſe, *we cry out one to another*, murmur againſt our *leaders*, charge them with *expoſing the congregation* of the Lord *to ruine and ſlaughter*; and wiſh we had never attempted a departure out of captivity. Oh, God hath heard ſome ſuch language amongſt us, and is angry, and me thinks I hear him queſtioning concerning us in his jealouſie. *How long will this people provoke me, how long will it be ere they beleeve me for all the ſignes which I have ſhewed them?* well, let us chide our ſelves out of our *frowardneſſe* and *unbeliefe* as David did, Let us provoke our ſelves to beleeve *and wait on God till he ariſe up to the prey, or elſe (as Joab told David) I profeſſe it*

14.11.

Pſal. Zech.

will be worſe than all the evills that befell us from our
2 Sam. 19.7. *youth untill now.*

And therefore for your encouragement obſerve that this is Gods *way* and *method* to carry on the deliverances of his Church and people through mighty *oppoſitions* and deſperate diſadvantages. Yea not onely *through* them but *by* them; God makes all theſe mighty *oppoſitions* and *croſſe turnings* which ſeeme to be *obſtructions* and *ſet-backs*, to be ſo many *advantages* and *advancements* to his deſignes to bring them forth with more *fullneſſe*, *perfection* and *glory*.

Let Saint *Paul* ſpeak in the behalfe of all the reſt; heare him reaſoning the matter with his *Philippians*: You think (ſaith he) that my voyage to *Rome* and my impriſonment there hath beene a prejudice to the cauſe, and a ſet back to the preaching and entertainement of the Goſpell; I tell you (ſaith he) you are our, you are infinitely miſtaken. *I would have you nnder-*
Phil. 1.12.13.14. *ſtand brethren, that the things which have happened unto mee have fallen out to the furtherance of the Goſpell:* nothing ever fell out more to the advantage of the Goſpels plantation, than that journey of mine to *Rome*, and hee tels them in the two next verſes wherein; many in *Nero's Court* and other places in *Rome* and elſe where came to the knowledge of Jeſus Chriſt by this means, his ſufferings begot *ſome converts* at court; the *Saints hee mentions* in *Ceſars houſehold*, *Phil.* 4.22. and *more in the Citie*; *Pauls* impriſonment was *Romes ſeed time* of the Goſpell: others by Saint *Pauls courage and zeale tooke confidence* both to *Preach* and *Suffer* for the Goſpell of Jeſus Chriſt.

The enemies of God when they cannot *conquer* would

would faine *Compound: Pharaoh* will let *ſome* goe not *all*; *Tobias and Sanballat* they would build with *Nehemiah* and *Ezra* if they could not hinder the *worke* yet the *bewty* and glory of it. The divell was content that Chriſt ſhould have been *ſcourged and ſo let goe free*; for ſo ſome Divines *think Pilats Wives dream was from the divell*, thereby to have hindered the worke of Redemption by this compoſit ion. But when God hath a work to doe, hee will not endure *any lowe* and *unworthy accomodations*; to which his people for peace ſake are too too ready to ſubſcribe; and therefore God hardens the heart of the enemy to oppoſe, lets then attempt high and deſperate reſolutions, thereby to *heighten the ſpirits* and *ſteele the courage* of his people, that ſo hee may bring them and the worke off with full and perfect ſatisfaction to them, and *honour* and *renowne* to his own *Name*. Auguſt. &c. Matth. 27. 19.

I am almoſt confident that whenſoever God indeed delivers *England*, wee muſt be at ſuch a loſſe as that we ſhall give all for a loſt cauſe, and then *when hee ſeeth our ſtrength is gone, Now will I riſe* (ſaith the Lord) *now will I be exalted, now will I lift up my ſelfe*.

The ſixth and laſt Caution is, *Thinke not the Reformation and mercy we Hope and Pray for, a deare bargain whatſoever it coſt*; hitherto it hath been the cheapeſt deliverance that ever people had ſince the world ſtood, and it is not too much or too hard for God to carry the reſt on upon the ſame termes; *It would bee the wonder of Ages if it ſhould bee ſo*, but if not, doe not think, I beſeech you, that God deales hardly with us. The Churches in all ages have not onely *wept* but *ſweat* and *fought* and *bled* for their deliverances witneſſe that maxime: *The blood of the Martyrs is the* 4 Caution.

ſeed

ſeed of the Goſpell. The *ſeed times of the* Churches peace and reformation have been *wet* and *dropping*, but the *Harveſts* have made amends with *glorious Sun-ſhines*; They have *ſowne in teares*, but they have *reapt in joy*, yea, they have not ſown in *tears* only but in *blood alſo*, but either *themſelves* or their *poſterity* have reapt in the greater joy for it: *one* generation *ſoweth, and another reapeth.* The *Martyrs in Queen Maries daies* have *ſowne*, and *we* have *reapt*; they did *ſowe* in *teares and blood*; and we for above theſe foureſcore yeers have *reapt in marveilous joy:* Oh let us not think much *if it come to our turne* to ſow now in *teares* and *bloud*; for if either wee or our children may reape *the harveſt* of a *powerfull Goſpell*, pure *Ordinances*, *Paſtors and worſhip according to Gods own heart*, it will bee a glorious recompence of reward: who would think ſuch a recovery too deer of *ſilver, gold, eſtates, livelihood* and *lives* and *all*, when as the firſt purchaſe of them was *not with corruptible things, as ſilver and go'd; but with the precious bloo'd of Chriſt, as of a Lamb without blemiſh and without ſpot?*

Pſal. 126. 5. 6.

Job. 4. 37.

1. *Pet.* 1. 18. 18.

I tell you the *Goſpell* and *Goſpels priviledges* for which we contend; the *Sonne of God* himſelfe in our natures was content not onely to *faſt* and *pray* for them, but to *weepe* and *ſweat*, and *conflict* and *bleed*, and *dye* for them. Ah what is an *Ocean of our blood* to *one droppe of his?* The *beſt blood* that runnes in our veines is *tainted* with *baſtardy* and *treaſon*; if we will not loſe it *for* Chriſt and his Goſpell, we may loſe it, *and* Chriſt and his Goſpell; and that will bee a loſſe indeed; if wee will not loſe it in *Love*, we may loſe it in *wrath*; if we will not loſe it to *ſerve a command*, *contend for the faith* (others have done

Jude 3: ἐπαγωνίζεσθαι ſig. To contend in fighting, to conflict one after another.

done it before you, *contend*, or conflict you *after them*, for ſo the word imports; and if we will not doe it to *inherit the promiſe*, [*whoſoever will loſe his life for my ſake ſhall finde it*] we may loſe it to *ſuffer a curſe* and *fulfill* a *threatning*, (in the ſame place) *whoſoever will ſave his life ſhall loſe it*. The book of Martyrs gives us ſome ſad inſtances of the execution of this threatning in ſome; who being afraid to *burne for Chriſt* at the ſtake, were in a few daies after *burnt in their beds*, and others who would not lay downe their lives for the Goſpell, had ſhortly after their lives taken from them by a hand of *divine juſtice*. *Matth.16.25.*

Our *Brethren in Ireland* are dolefull witneſſes, who *obeying an unlawfull command* of contributing to their Brethrens deſtruction in *Scotland*, thinking *it better* to give *part of their eſtates*, than have their *whole eſtates confiſcate*, goods ſeized upon, Cattle driven away, if they ſtood out; have by this contribution *incur'd that loſſe which they thought hereby to prevent*, together with the *additions* of that miſery and deſolation, the report whereof ſhall make the generations that are yet to come, tremble, their faces gather paleneſſe, and their knees ſmite one againſt another.

If we will ſave our lives and eſtates by *deſerting* the cauſe of *Jeſus Chriſt*, and *thoſe* that have *engaged* themſelves *in it*, we may make up the *Catalogue* of theſe wofull examples, and ſo if we will not beare witneſſe to the truth of Chriſt in an *active way*, we may bear witneſſe to this truth of Chriſt in a *paſſive*; and if we will not ſerve the generations to come, by leaving unto them the preſidents of *courage* and *zeale* for their imitation, we may ſerve them whether we will or no, by leaving them in our ſinne and puniſh-

ment, the *take heeds* of *fooliſh wiſdome* and *carnall providence* for their admonition.

Oh, if we knew the valew of the Goſpell and the worth of ſuch a Reformation as wee pray for and hope for, we would not thinke it too deare whatſoever it ſhould coſt us; and the onely way to get this *pearle* at a *cheape rate*, is to bee ready to *ſell all* to buy *it. Buy the truth and ſell it not*, buy it with our eſtates, buy it with our *peace*, with our deareſt lives and blood, buy it *at any rate*, but ſell *it at no rate.*

Prov. 23.23.

Thinke nothing too deare for Reformation, and happy we and our Children after us, if we can get it upon any tearms. Let us not valew our lives at too high a rate; this is certaine *we cannot keepe them long*, nor *lay them out upon a better purchaſe.* Oh that there were that minde in us that was in Saint *Paul*, that we could ſay and reſolve with him, *None of theſe things trouble me, neither count I my life dear, ſo I may finiſh my courſe with joy, and the Miniſtery which I have received of the Lord Jeſus to teſtifie the goſpel of the grace of God.* He is not worthy to live that thinks his life too deare for the Goſpel of Chriſt. This is the ſixth.

Acts 20.24.

Motives to wait on God.

I Have now finiſh't both the *Encouragements* and *Cautions* which make up the firſt *invitation* or *motive* to *wait on God.* If it ſeem ſtrange to any that I have dwelt ſo long on one *motive* let them conſider, it was the *maine deſigne* of theſe *ſermons* to caſt in *grounds* of *comfort* to fill up the *vallies* of *drooping* and *deſpairing* ſpirits, that ſo I might help to *prepare the way of the Lord*, neither was there any place in this diſcourſe

Luke 3.5.

more

more proper for this buſineſſe than this, wherein I would faine bribe and tempt chriſtians to *wait on God* by this argument of Gods owne *making* and *uſing*. *I ſaid not to the ſeed of Jacob ſeeke ye me in vaine. I the Lord ſpeak righteouſneſſe; I mean as I ſpeak.* I never intended they ſhould looſe their labour. God ſaith not to his people in *England wait on me in vaine*, for confident I am, if we can mannage theſe *Encouragements* with theſe *Cautions*, and by them engage our hearts to wait on God *beleeveingly patiently, actively*, we ſhall *not be aſhamed of our expectation*, we ſhall ſee it is not in vaine to *wait on God*; This be ſure of, if God bring not *downe his will* to *ours*, he will bring up *our will* to *his*, which will infinitely make us amends for all our patience and expectation. *Iſai.45.19.*

There be two or three motives yet behind the brevity whereof ſhall recompence the length of this firſt.

Secondly, therefore ſtudy *beleevingly*, *patiently*, *actively* to *wait*, for *it will bring in abundance of ſweet bleſſed ſetling peace and tranquillity into your ſoules. Thou wilt keepe him in perfect peace, whoſe mind is ſtaied on thee, becauſe he truſteth in thee*: in *peace, peace* (ſo the Hebrew reads it) which may be interpreted a *multiplyed peace*; peace *with God*, peace *with conſcience*; peace with *the creature*, even peace *with the enemies, when a mans wayes pleaſe the Lord, he will make even his enemies to be at peace with him*. And no wayes of man can pleaſe the Lord more than when in the mid'ſt of their greateſt exigences, fears and dangers, they have learned to wait *beleevingly*, *Patiently*, and *ſeekingly* upon God; we cannot honour God more than to *truſt* in him, *ſubmit* to him, *wait on* Second Motive to wait on God. *Iſai.26.3.* *Prov.16.7.*

him? So *Abraham gave glory to God by beleeving*, or secondly *peace peace*, i. e. a *renewed continued peace*, peace *to day*, and peace *to morrow*, and the *third day it shall be perfected*: and so *peace peace*, that is, thirdly, (as it is translated) a *perfect* peace, a pure *sheer* peace, peace without any mixture of trouble or disquiet.

Obj. We see no such Peace here on earth; the best have their *vicissitudes* of *peace* and *trouble*, of *peace* and *perplexitie*.

Answ. It is because they have their *vicissitudes* of *staying on God*, and *staying on the creature*; of *trusting* in God, and *distrusting* of God; *trusting* in *God*, and *trusting* in *man too*; because *they wait* and *wait not*. If they have not a *multiplied* peace, it is, because they have not a multiplied *trust*, a multiplied *stay in* God, *on* God; If they have not a *renued continued peace*, it is, because they want a *renued continued stay* and *trust*, a *continued waiting* on God; If they have not a *perfect unmixt peace*, it is, because they have an *unperfect mixt trust*, if their *peace* be mixt with *trouble*, it is, because their *trust* is mixed with *diffidence* and *impatience*: This is certain so *farre* as a soul can *stay on*, and *trust in* God, so *farre* it enjoyes a sweet *peace* and *tranquilitie* of spirit; perfect *trust* is blessed with perfect *peace*. We have a famous instance of this in our Saviour, *Luke* 12. 27. 28. in these words of his, *Now is my soul troubled, and what shall I say? Father save me from this houre, but for this cause came I to this houre. Father, glorifie thy Name.* Mark ye, all the while the eye of Christs humanity was fixt upon *deliverance* from the *houre* of *temptation*, so long there was no *peace* nor *rest* in his soul, *Deliver me from this houre*; *now is my soul troubled*, because there he found

not

not onely *uncertainty* but *impossibility*; *for this cause I came to this houre*; I had not come into the world, but for this very purpose, *to suffer death for the sinnes of the world*: but when he could come to this, *Father glorifie thy Name*, that is, when he could wait *on*, and acquiesce *in*, and resigne *to* the will of his Father, we never hear of any more *objections*, nor *fears*, nor *troubles*; then his soule found an *unchangeable rest* and *peace*, because bottom'd on an *unchangeable rock*, the *will* and *glory* of God; and that is the reason of this *perfect peace*, which they finde that *stay* upon God, in the next *vers. In the Lord Jehovah is everlasting strength*, or as the Heb. reads it, The Lord Jehovah *is a rock of ages*. *Ages passe* one after another, but the *Rock remains unmoveable*, unchangeable. And therefore cries *David* when his *heart is overwhelmed with waves* and *Seas* of troubles, *Lead me to the rock that is higher than I*; *higher* than *I*, and *higher* than the *waves*, and that is not all, God must not only *lead* him *to* the *rock*, but when he comes there, *lift him up*, *He shall set me upon a rock*, there set and placed he enjoyes that sweet and blessed tranquillitie, that he can looke down upon the waves and sing, *The Lord is my rock and my salvation, whom shall I fear? the Lord is the strength of my life of whom shall I be afraid?* Verse 4. Psal. 27. 5. Psal. 27. 1.

This is the second branch of their *blessednesse* that *wait on God.*

Thirdly, They shall be *blessed in the renuing of their strength*, so the Prophet, *Even the youths shall faint and be weary, and the young men shall utterly fall, but they that wait upon the Lord shall renue their strength, they shall mount up with wings as Eagles, they shall run and not be weary, and they shall walke and not faint.* Third motive Isai. 40. 30. 31.

The *youths* and the *yong men*, who be they? why you know youths and yong men are *lusty* and *ſtrong*, their *veins* being full of *blood*, and their *bloud* of *ſpirits* and their *bones* of *marrow*, active and vigorous; and for the moſt part as they are ſtrong, ſo they *truſt* in their *ſtrength*, and *glory* in their owne *vigour* and *ability*. And ſo the *Youths* and *yong men* here, are your brave Gallants and Cavaliers of the world, who abounding in *Creature-proviſions*, whether *riches*, *honours*, *friends*, *policy*, *power*, *weapons of warre*, or what ever it is which they call or count their *ſtrength* and *livelyhood*, begin to ſtand on tiptoe, looke big, ſpeak great things, *Speak wickedly concerning oppreſſion, they ſpeak loftily, ſet their mouth againſt the heavens, and their tongue walketh through the earth*, from one *Countrey* to another, from one *Kingdome* to another, thinking to beat down all before them, and to ſhare Cities and Kingdomes, even the whole earth among themſelves; In a word ſuch as in any kind *truſt* and fortifie themſelves in their *Creature munition*, even theſe for all their *policy* and *power*, and *ſelf-ſufficiency* ſhall *faint* and be *weary*, *ſpend* and *tire* and be *non-pluſt*, and be glad to betake themſelves to their *heels*, if they were able to doe them any ſervice, but no, they ſhall neither find *hands* nor *legs*, they ſhall be able when their ſtrength is ſpent neither to *fight* nor *fly*, they ſhall not onely *faint* and be *weary*, but they ſhall *utterly fall*; *fall* and fall *utterly*, not *ſtumble* only, but *fall*, not fall to *recover themſelves*, but fall and *lye* by it, fall *utterly*, *never to riſe again*. The reaſon is, becauſe having once runne themſelves out of breath, and ſpent their *ſtock* of *Creature-ſtrength*, they know not whether to goe to *renue* their *ſtock*, to repaire

Pſal. 73. 8. 9.

paire their *Lamps* when they be out, but where they *faint*, they muſt *fall*, and where they *fall*, they muſt *lie* and periſh for ever.

But now they that *wait* on God, it is otherwiſe with them, how *poor*, and *weak*, and *ſimple*, and *inconſiderable* ſoever they ſeeme to be. Indeed they may be *weary*, but they ſhall *recover*, they may *ſpend their ſtrength*, but it ſhall be *renued*, they ſhall *renue their ſtrength*; he doth not ſay their *ſtrength ſhall not waſt* or *ebbe*, but if it doe, it ſhall be *renued*; the reaſon is, becauſe as the *rivers* that are *fed* from the *Sea*, though they have their *ebbes* ſometimes, yet they have their *fillings* again from the fulneſſe of the Sea, yea *ſpring-tides* come in and *overflows* their *banks*; ſo the people of God that *wait upon him*, when their *Creature-ſtrength* is done, when all is ebb'd ſo low, that the channel is dry, yet *there is a river that makes glad the Citie of God*, there is an *immenſe*, *boundleſſe*, *bottomleſſe Ocean* of *wiſedome*, *power*, *counſell riches*, *all-ſufficiency* from whence they are fed and ſupplyed in all their *failings* and deficiencies. As long as *God* hath ſtrength he that *waits* upon him *beleevingly*, *patiently*, *actively*, cannot want. *The Everlaſting God*, *the Lord*, *Creatour of the ends of the earth*, *fainteth not*, *neither is weary*, *Verſe* 28. And he hath not this *power* and *indeficiency* for himſelf alone, but for thoſe that *wait on him*, for ſo it follows, *He giveth power* (not onely he *hath*, but he *giveth* power) *to the faint*, and *to them that have no might he encreaſeth ſtrength*; by virtue whereof when they that goe on *foot*, upon their *owne legges*, *tire* and *lye downe*, and are non-pluſt, when they meet with *rocks*, and rivers and quickſands, and quag-mires, or elſe *venter*, and *ſinke* and *periſh*; this generation of

waiters

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waiters are carried aloft on *Eagles wings*, they care no more for *hedge* and *ditch*, *rocks* and *rivers* and *Seas* (of difficulties) than the *Eagle* doth when she is on the *wing*, whose *flight* is *swifter* and *higher* than all other winged fowle under heaven; that is, they are carried up above the deepest dangers and highest difficulties, above policies, and above all disadvantages what ever, above Hosts of men, and Legions of Devils, above *warre* and above *death*, by the arme of an *Almighty*, *never failing* God, whereby they *are* Isai. 58.14. *caused to ride on the high places of the earth. To run and not to be weary, to walk and not faint,* lo this is the *blessednesse* of them that *wait on God.* Oh *England* if thou wouldst learn thus to *wait on God*, what mightest thou not doe? nothing should be able to stand before thee. I could easily multiply the discovery of these, as sweet and powerfull motives to perswade to wait on God, but I must conclude with this

Fourth and last Motive. Fourth and last, and *highest* and *best*, and never *ending* Blessednesse; They that wait on God shall be *blessed with the fruition of God to all eternity: for since the beginning of the world men have not heard, nor perceived by the eare, neither hath the eye seen O God, besides thee, what he hath prepared for him that waiteth for him.* So that when you have waited on God, and seen his salvation here, you may goe out of the world with good old *Jacob*, singing and triumphing, *I have waited for thy Salvation, O Lord*; and enjoy it for ever. Doe you study this, and I shall humbly desire to pray with the Apostle, *The Lord direct your* 2 Thess. 3.5. *hearts into the love of God, and into the patient waiting for of Christ.* AMEN.

FINIS.